

Agriculture in Palestine

B'nai B'rith Magazine

Volume XL, No. 7

APRIL, 1926



Reviving *the Soil of Palestine*

By Elwood Mead

The Jewish Situation in Soviet Russia

By Z. Wendroff

B'nai B'rith *in Mexico*

By Martin Zielonka

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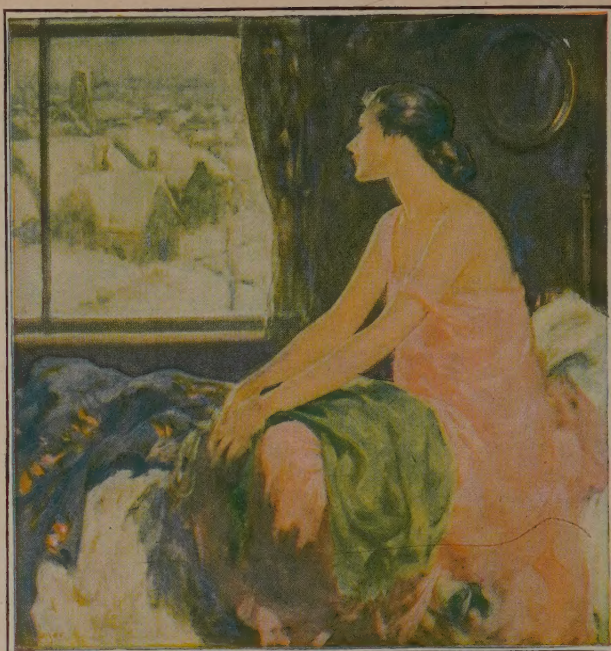
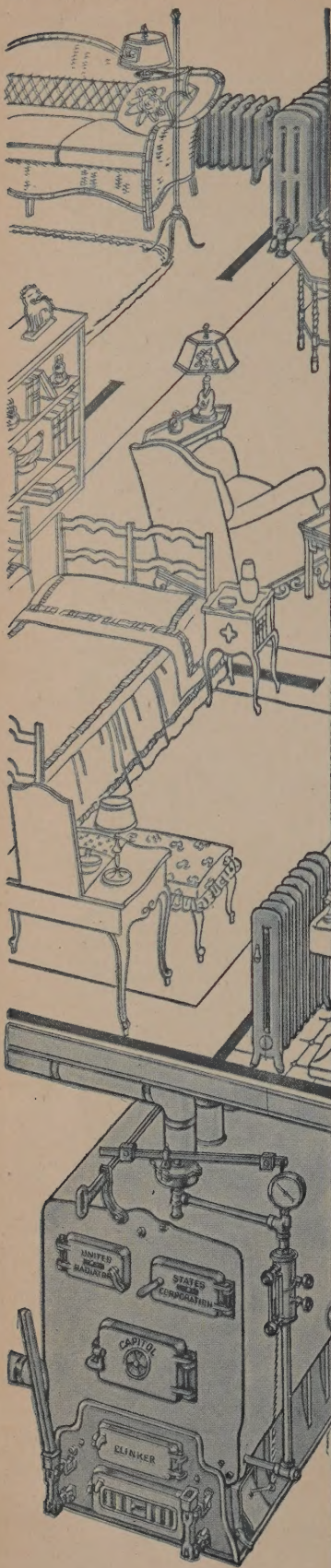
By E. D. Goitein



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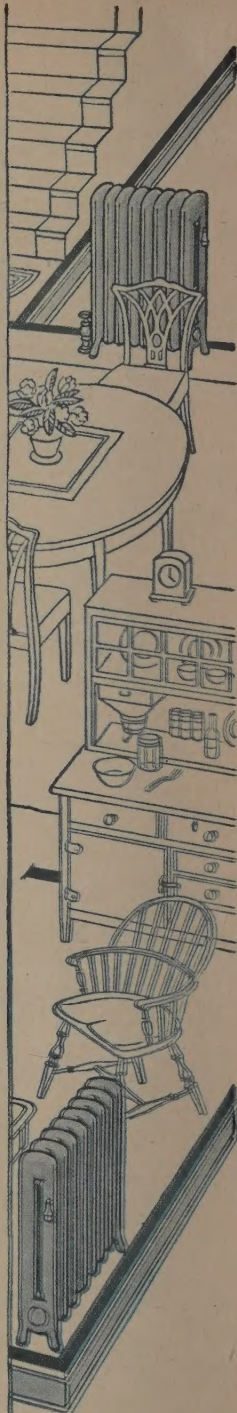
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bringing about that greater harmony which does not distinguish between race or religion. Our advertisers help bring about this greater harmony by advertising in the magazine. They deserve and we feel certain they will receive your support.

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Our Contributors

¶ **ELWOOD MEAD** is an Indianian by birth and an engineer by training. He was graduated from Purdue University and studied also in Iowa State College. In the eighties he was professor in the Colorado Agricultural College and later was state engineer in Wyoming.

His work as an engineer has carried him far afield. He made a water supply survey for Victoria, Australia. He has been consulting engineer for various irrigation and waterworks companies and in 1924 became Director of Reclamation by appointment of President Coolidge.

He is a member of the American Society of Civil Engineers and of the British Institution of Civil Engineers. He is the author of "Irrigation Institutions" and "Helping Men Own Farms."

¶ **HENRY HURWITZ** was born in Russia and was brought to America in 1892 at the age of 6. He was graduated from Harvard University and Harvard Law School. At Harvard he founded the Harvard Menorah Society in 1906, for the advancement of Jewish culture and ideals. From Harvard the Menorah movement spread to colleges and universities throughout the land and Hurwitz now is Chancellor of the Intercollegiate Menorah Association and editor-in-chief of The Menorah Journal.

¶ **E. DAVID GOITEIN** is a young English journalist who writes for the Anglo-Jewish press. He is well known to readers of this magazine to which he has contributed articles on "The All-Jewish Town, Tel Aviv" and on "Halutzim and Halutzoth." He has recently been in Palestine.

¶ **RABBI MARTIN ZIELONKA** who officiates in the temple at El Paso is President of District Grand Lodge No. 7. He has been the inspiration of the great work that has been done by B'nai B'rith for the stranded Jews in Mexico and speaks authoritatively on the subject.

¶ **Z. WENDROFF** is a member of the Correspondence Staff in Moscow and a contributor to American Jewish journals as well as the special correspondent at Moscow to the B'nai B'rith MAGAZINE. He has written of Russian affairs with a courageous pen that has earned for him the respect of all groups.

May—in Advance

¶ **A FIRST-HAND** account of the plight of the Jews in Poland, Hungary and Roumania, written by Dr. M. Ginsburg, will be printed in the May number of the B'nai B'rith MAGAZINE. "In one respect the war wrought similar results in Hungary and Poland: in both countries it called forth unprecedented vicious anti-Semitism." In Roumania, the banner-carriers of their militant anti-Semitism are the students who rally

around their inspirer and "spiritual leader," Professor Kuzo. "Such are the conditions to which the Jews are subjected in three cultural kingdoms of Central and Eastern Europe—conditions that match the worst periods in the history of Jewish suffering," exclaims Dr. Ginsburg at the conclusion of his article.

¶ **A SHORT STORY** "Coffin Money" will be one of the features of the May number. It deals with the chasm between the old and the new. "What!" countered the old man passionately. "You ask me now to forget my God because I am in a new land! Digress now? Then what of all the years of the past, had they no meaning? Have they been no more than a useless offering!" He would not flow with the new tide.

¶ **IN ANOTHER MONTH** the vacation season opens. The children of the well-to-do will go to their Adirondac and their Maine camps. But what

of the others? In the May number of this magazine will be described the blessed work of Jewish institutions that take thousands of children from the hot and unhealthy streets of big cities and transport them to summer camps as well equipped and as beautiful as the private camps.

¶ **THE B'nai B'rith MAGAZINE** goes to members of the Order for the nominal sum of fifty cents a year. Non-members pay one dollar a year. Although the magazine is the official organ of the Independent Order of B'nai B'rith, subscription to it is not compulsory. Members who do not desire to receive their magazine may relieve themselves of further subscription payments by sending a statement to that effect on their stationery to the editorial office.

Jewish Calendar

5686

1926

Rosh Chodesh Shebat.....	Sat.,	Jan. 16
*Rosh Chodesh Adar.....	Mon.,	Feb. 15
Fast of Esther.....	Sat.,	Feb. 27
Purim	Sun.,	Feb. 28
Rosh Chodesh Nissan.....	Tues.,	Mar. 16
First Day of Pessach.....	Tues.,	Mar. 30
Seventh Day of Pessach.....	Mon.,	Apr. 5
*Rosh Chodesh Iyar.....	Thurs.,	Apr. 15
Lag b'Omer.....	Sun.,	May 2
Rosh Chodesh Sivan.....	Fri.,	May 14
Shabuoth	Wed.,	May 19
.....	Thurs.,	May 20
*Rosh Chodesh Tammuz.....	Sun.,	June 13
*Fast of Tammuz.....	Tues.,	June 29
Rosh Chodesh Ab.....	Mon.,	July 12
Fast of Ab.....	Tues.,	July 20
*Rosh Chodesh Elul.....	Tues.,	Aug. 10
.....	5687	
Rosh Hashonah.....	Thurs.,	Sept. 9
.....	Fri.,	Sept. 10
Fast of Gedalia.....	Sun.,	Sept. 12
Yom Kippur.....	Sat.,	Sept. 18
Succoth	Thurs.,	Sept. 23
.....	Fri.,	Sept. 24
Simchath Torah.....	Fri.,	Oct. 1
*Rosh Chodesh Chesvan.....	Fri.,	Oct. 8
*Rosh Chodesh Kislev.....	Sun.,	Nov. 7
First Day of Chanukah.....	Wed.,	Dec. 1
*Rosh Chodesh Tebeth.....	Mon.,	Dec. 6
Fast of Tebeth.....	Wed.,	Dec. 15

NOTE: Holidays begin in the evening preceding the dates designated.
*Rosh Chodesh also observed the previous day.

Let's do some Spring office cleaning

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THE B'NAI B'RITH MAGAZINE

The National Jewish Monthly

VOLUME XL

APRIL, 1926

NUMBER 7

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Articles bearing the names or initials of the writers thereof do not necessarily express the views of the editors of the B'nai B'rith Magazine on the subjects treated therein.

The Cry of Hungry Children

FROM the letter of a Jewish mother in Poland:
"We hunger, but you can not understand such hunger as ours. It is the hunger without hope.

"Yesterday my Mischele asked me, 'Will there ever be enough to eat again in the world?'

"He thinks the whole world hungers as we do but I do not tell him that there are many in the world who do not hunger, lest he ask me, 'Why does God afflict us more than he afflicts other people?' I would not know what to answer him.

"I say to him, 'In God's good time there will be much food for every one. God is good. In a little while He will give us much food.'

"But in my heart I say, 'When, oh when, O Lord? Why are we afflicted? What have we done to merit such suffering?'

"The other week the wife of Hirschel, the shoemaker, died. She was still a young woman, but there was some of us who said, 'Perhaps it is better that she died. For what would she have continued to live? For this misery? For this hunger?'

"Do you see? It has come to pass that many of us envy the dead from whom all pain has passed.

"My little Sarah has become sick in the lungs, and all night she coughs. There is no strength in her since there is so little food, and each day she grows weaker from her coughing.

"As I speak to Mischele, so my husband speaks to me.

"He says to me, 'We must not forget the goodness of God. In the darkest hours He has always saved us.'

"But in his face I see his hopelessness and his grief, especially in the night when Sarah coughs."

* * *

We had thought of writing an appeal for the United Jewish Campaign. Instead we let the poignant words of this mother speak for all afflicted Jewry in whose behalf the United Jewish Campaign is conducted.

Multiply the suffering of her family a million-fold and you will have the sum of the suffering of the Jews in Eastern Europe today. Hunger, disease and death ride the ghettos.

We present this letter that its words may be set in every heart to be remembered.

The woman's husband says: "We must not forget the goodness of God. In the darkest hours He has always saved us."

In our hands it is to prove the goodness of God. Upon us the goodness of God has been bestowed with fullness. It is our sacred obligation to share it with our brethren.

There is a call for \$15,000,000 to feed the starving, to clothe the naked and to heal the sick.

Can a Jew hear this call and turn away from it? In the city of New York the \$15,000,000 drive is symbolized by a poster on which appears the picture of an aged woman burdened with years and suffering and sacrifice. She is the picture of Jewish motherhood in Eastern Europe.

And under the picture are printed these words: "You are tired? You don't know what tired means."

The Eternal Wanderer Stranded in Persia

HE IS seen now in Persia, going afoot from Russia to Palestine. By the hundreds he is walking through the wilderness, seeking a place that he may call his own. When one of him dies he is buried by the road and the others press on.

So it has come to pass that many of these wandering Jews are stranded in Teheran, Persia, resting their bleeding feet, replenishing their enfeebled bodies in order that they may continue the journey.

"When will time end?" asked a pupil of a rabbi.

And the rabbi answered: "When rest has come to the feet of the Jew; when he shall have come to the end of the road and his wanderings shall have ceased."

"Ah," the pupil exclaimed, "then there is no end to time."

"Unspeakable Turk" Speaks Up Plainly

HE WHO was once called "the unspeakable Turk" has turned about and is preaching decency to unspeakable Roumania and unspeakable Poland.

What depths of contempt are in the words of the Turkish newspaper "Djoumheuriyet," saying: "Turkey will never lower itself to imitate the ways of Roumania, Russia and Poland."

It was speaking of the Roumanian, Polish and old Russian ways of treating Jews. Recently there was an unverified report that a group of Sephardic Jews living in Turkey had sent a message of loyalty to the King of Spain on the occasion of a national celebration in Spain.

After an investigation the Turkish Minister of the Interior said: "Even if it were true that certain isolated persons sent a message of greeting to Spain, the government is convinced that the Turkish Jews collectively could teach loyalty to other elements in the country."

The same dispatches of the Jewish Telegraphic Agency that reported the decency of the Turk also carried this report: "London—'The anti-Semitic agitation in Roumania has reached a degree of violence for which it is difficult to find a parallel in recent years,' declared Lucien Wolf, secretary of the Joint Foreign Committee in his monthly report to the Anglo-Jewish Board of Deputies yesterday."

The Immortality of the Jewish Spirit

DURING the inquisition in Portugal there were numbers of Jews who in defense of their lives permitted themselves outwardly to be converted to Christianity but saved Judaism in their hearts. They were called Marranos.

That which they had saved in their hearts they handed down to their children. Their children intermarried and handed down to their children their secret faith that abided in their hearts, daring no outward expression.

From generation to generation the inheritance was passed on. It became only an attenuated spirit, but to this day it survives in a community of Portuguese Marranos in whom the Jewish characteristics are well preserved.

The inquisitors destroyed bodies, but more than 400 years later a spark of the spirit still glows.

The above is offered as a commentary of the folly of attempting to destroy ideas, ideals and spirits by de-

stroying people or by various other forms of violence, such as the suppression of writings, the burning of books, censorship, the regulation of teaching by law, and persecutions.

Now the Anglo-Jewish Board of Deputies have commenced a movement to reclaim the Marranos definitely to Judaism.

An Enemy of "The God of the Jews"

RECENTLY, one Walter Gattermayer, an anti-Semite, was tried in Vienna for blaspheming "the God of the Jews."

Who is this God of the Jews?

During the present month He has been marching upon the earth and at His touch gray hillsides have become green, trees have blossomed and flowers have sprung from the earth.

He touched alike the tree of the Jew, the Christian and the Mohammedan, never asking, "To whom does this tree belong. What is his religion?" But to all men He gave of His goodness alike.

Such is the God of the Jews. Even the anti-Semite may recognize in him the likeness of the God of all men.

If This is a Christian Country

THE Sabbatarians are demanding Federal support in Washington. They want Sunday observed in their way in the capital and are asking Congress to pass laws to make their way the legal one under penalty of fine or imprisonment or both.

There are other people who say: "We do not quarrel with your way of observing Sunday. But we prefer to play on Sunday—to go to baseball games, to attend the theater, etc. What right have you to impose your way upon us?"

But the Sabbatarians answer: "This is a Christian country and those in authority should govern it in the Christian way."

One might answer them:

"You say this is a Christian country. If this is a Christian country, ought we not to expect the finest exemplars of Christian conduct from those who are in authority? Is it becoming to a 'Christian country' to deal unjustly with any group of its citizens, to oppress their consciences by force of law, to humble them with a show of intolerant authority? If this is a Christian country, let its rulers be the first of Christian gentlemen."

The Thoughts of a Jew on Good Friday

This is written on Good Friday.

We say to ourself: "This is Good Friday. All the stock exchanges in the land are closed in honor of the day. There are those who say, 'The stock exchanges are controlled by the Jews.' If this were true would the stock exchanges be closed on Good Friday?"

"On the other hand, if it were indeed true that the stock exchanges are controlled by the Jews, would the Jews close them on Yom Kippur? Have we in our prosperity retained such reverence for our faith as would prompt us to shut down a great business institution for a great day in our religion?"

An Epic Hero Who Is Among Us

"BROKEN HEARTS," a picture recently shown in New York, is described as "the epic of the Jewish immigrant from Ellis Island to Riverside Drive."

We have not seen the picture but we know the hero. He is all about us. He came to America some 20 or 25 years ago. He lived in a tenement house and worked in a sweat-shop; he married and had children; and as soon as he could he moved to a better home.

He left the sweat-shop and established a small business of his own. Or, perhaps, he was a peddler; he took the burden from his back and opened a store. The neighbors at first looked askance at the Jew who had come among them with his store, but in time they commenced to like the kindly man who spoke with broken words. He was the only Jew in the community and from him the community derived a friendlier opinion of Jews of whom they had known only from hearsay. In his isolated place he guarded well the good name of the Jew.

He moved his home with his advancing fortunes, improving himself at each step. His children must be given the best of education; it grieved him when one of the boys was lax in his studies. The education of his children was the greatest good; he himself was an untutored man.

Now he is in his middle years. He may lack polish, but he has been busy building and has had neither time nor opportunity for polish. Now he relaxes from the long toil; his sons take over the work. Now he rejoices to give his time to Jewish things, and his name is in the committee lists and among the subscribers.

America took him in and he gave a fullness of work and devotion. He is one of the symbols of America though he still speaks with broken words.

The Fable of the Drones in the Hive

ONCE upon a time the drones in a certain bee-hive rebelled against the busy bees.

"They work too hard," said the drones. "As a result they pile up much honey. This humiliates us, for we are not good workers and can't gather as much honey as they."

So the drones conceived a plan. They would guard the opening to the hive and permit no bee to leave in order to gather honey. And this they did. The working bees were prevented from going to work, so that no new supplies of honey entered the hive.

The inhabitants of the hive were obliged to consume the honey that had been stored up and soon there was no honey left, so that all the bees, including the drones perished.

This fable reminds us of the situation in Poland where an economic boycott against the Jews is destroying the country as well as the Jews. The Jews work too hard; they prosper; they accumulate; therefore, they must be deprived of the means of livelihood. This is being done in Poland and, in consequence, a vast economic disaster threatens the country.

"The leaders of Poland must recognize that by ruining the Jews they ruin the country," says H. D. Nomberg, Jewish novelist, and former member of the Polish parliament who is visiting in America. "We Polish Jews hope that sooner or later the Polish leaders will be convinced that anti-Semitism has brought no good to the country."

But the Polish leaders do not learn, being like the drones that ruined themselves in order to ruin the workers.

An Outstanding Collection of Judaica

AMERICAN Judaism is to be enriched by a collection of objects reflecting Jewish life in many centuries. This collection just brought from Germany is to be placed in a museum to be built on the grounds of the Hebrew Union College in Cincinnati which has become the possessor of this rich treasure.

The collection includes thousands of objects used by Jews in religious worship from the ark of the Torah to the Passover plates, covering for the Torah, all manner of synagog utensils, dishes and glassware in home and synagog for festival observance—a vivid exhibit of Jewish life and culture from the sixteenth century to the present day.

These are the THINGS of our faith—the symbols of its beauty, and its poetry; holy things not because they were used in the service of synagog but because they were vessels of the Jewish spirit pouring out abundantly in the time of travail.

It would be a pity if these were regarded merely as interesting relics; they will serve their purpose best if they inspire the cultivation of the beauty of our religion which is in its symbols and ceremonials.

Congress of Religions in Philadelphia

THE International Exposition in Philadelphia celebrating the 150th anniversary of the Declaration of Independence will include, what might be called, an exhibition of religion. Officially it is to be known as a Congress of Religions.

Each religion will make a demonstration of what service it has done for mankind. Rivalry for service is the only rivalry worthy of religions. They deny their sacred characters when they regard the people of other religions as enemies to be persecuted or as erring brothers to be converted.

Revival of Palestine

THERE is inspiration in the report of an unbiased observer—Dr. Elwood Mead, United States Reclamation Commissioner—on the revival of agriculture in Palestine.

Along a road in Palestine one comes upon a primitive settlement where, with a crooked stick, the Arab plows the soil as in the time of Boaz. "Then," writes Dr. Mead, "around a bend in the highway, one comes on farms and houses and livestock that might be a part of a new settlement in the United States, Australia or South Africa. This new and modern development is always Jewish."

The Jew as a Citizen in Russia

THE Jewish Telegraphic Agency reports that 90 per cent of the Jewish population participated in recent elections in Ukrainian villages. This is a most remarkable demonstration of civic consciousness.

Wherever the Jew enjoys equal rights in government he is an eager and active citizen. In American cities Jews invariably are seen among the leaders of movements for municipal betterment.

A Cross-Section of Jewish Life

Religion and Education



SIXTEEN American-trained orthodox rabbis were ordained in the Rabbi Isaac Elchanan Seminary (The Yeshiva), New York, on March 7. Most of them already have been called to positions. The erection of the first three of a group of eight new buildings for the Yeshiva is now under way.

* * * *

THE Falashas, Abyssinian Jews, of whom there are 50,000, have preserved their Judaism though far removed from the world Jewry. The American Pro-Falasha Committee is supporting educational work among them, one of the new institutions being a normal school for the training of Falasha teachers. American rabbis lately have been presenting the cause of the Falashas to their congregations.

* * * *

AT the University of Chicago more than 100 students from ten states have organized the Philo-Judaea Club. The organization will devote itself to the study and discussion of Jewish history and culture, provide religious contacts for Jewish students who are away from home, and do social service among the children of Chicago's Jewish quarter.

* * * *

PRESIDENT COOLIDGE has consented to meet the delegates to the convention of the United Synagogue of America to be held in Baltimore on April 18 and 19. More than seven hundred delegates from about two hundred synagogues will attend.

The most important items on the agenda, are the erection of the Synagogue Center in Jerusalem, and the adoption of a uniform ritual and prayer-book in the synagogues affiliated with the United Synagogue.

* * * *

DR. LEO JUNG, spiritual leader of the Jewish Center on West Eighty-sixth Street, New York, together with Mr. Samuel Hofstaetter, Assistant District Attorney of New York, and Mr. Jacob Rosenheim of Frankfort-on-

Main, Germany, were received recently by President Coolidge, before whom they placed an outline of the aims and achievements of Agudath Israel, the World Organization of Orthodox Jews.

* * * *

THE Hebrew University in Jerusalem is to be enriched by the gift of a collection of the literary effects, such as unpublished works, manuscripts, letters, etc., of the late Max Nordau. This is to be made possible by the Nordau Memorial Fund which recently was organized in New York.

The training of public health officers for Palestine is to be made one of the first functions of the Hebrew University in Jerusalem. To that end, there will be established a department for the study of hygiene, according to an agreement concluded between the Board of Directors of the University and the American Joint Distribution Committee. The department which will be opened on April 1, will be directed by Dr. I. J. Kligler. The arrangements were concluded by Bernard Flexner, president of the Palestine Economic Foundation.

* * * *

AN International Health Exhibition is to be opened in Dusseldorf, Germany, on May 15. The local Jewish community has been approached with a view to erecting a special Jewish Pavilion which should carry exhibits showing the efficacy of Jewish hygienic provisions since earliest times.

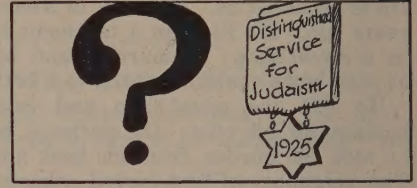
The following exhibits are planned: The hygienic effects of Jewish laws and customs as: The Sabbath, laws of purity, marriage laws, inspection of meat, care for the sick, and provisions for the dead; the biological and anthropological factors in the make up of the Jews. Jewish gymnastic associations and their work will receive some attention. Jewish social service, "Zedakah," in its ancient and modern garb, will be described.

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ROOM for the proposed Brooklyn Branch of the College of the State of New York was provided through the generosity of Hyman Zeitz, president of Martin's, Incorporated.

When the Borough president reported that no suitable building was available for the college, Mr. Zeitz offered an entire floor of twenty-two thousand square feet of space free.

Social Welfare



WHICH American Jew has rendered the greatest service to Judaism during the past year?

On May 10 he will be given the Richard Gottheil medal awarded by the Zeta-Beta Tau fraternity. He is to be selected by eleven Jewish editors.

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IN tune with the good will that it preaches the Federal Council of Churches recently, in arranging a dinner tendered to Jews in New York, provided that it must be kosher in every respect.

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DR. WILLIAM FILDERMAN of Roumania is in America to stir Jewish public opinion in behalf of the oppressed Roumanian Jews.

"The Roumanian people themselves are in sympathy with the Jews," he says. "But due to the post-war economic crisis and the activities of a group of anti-Semitic propagandists, commerce and industry are paralyzed and the personal liberty of the Jew exists no more. The anti-Semites have become so much bolder since crime goes unpunished."

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THE American Branch of Alliance Israelite Universelle has resumed its activities. At a recent meeting of the Baltimore Branch, a report was presented on the efforts of the Alliance before the League of Nations with reference to the position of the Jews in southeastern Europe.

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THE Big Brother and Big Sister movements, connected with the Jewish Board of Guardians in New York, report about ten thousand visits made during the last year. Through this organization Jewish delinquent children have been enabled to enter clubs, religious schools, and other communal institutions, and have thus been aided in raising the standard of their lives.

Mr. Louis Marshall, who presided at the annual meeting spoke on "The Big Brothers as Crime Preventers."

JACOB MARKIN, of New York City, experienced the full severity of the Immigration Law. He is a naturalized American citizen, but since his naturalization was not effected before the Cable Act, 1922, the immigration authorities held that it did not imply the naturalization of his wife.

When she arrived at Ellis Island, she was stopped, on the grounds that her physical condition might make her a public charge. Her husband appealed to the Supreme Court. His appeal was disallowed, and his wife was ordered to be deported.

Philanthropy



WILLIAM FOX, motion picture magnate, is the chairman of the United Jewish Campaign in New York.

Mr. Fox, it appears, is a leader who leads by example, for he made a personal contribution of a quarter of a million dollars to the fund. He also has put aside his business for two months.

"Film-making and theater-building can wait," he said, "but the Jews of Poland, Galicia, Roumania, Russia, Bessarabia can not wait. Starving babes can not wait. Helpless widows can not wait."

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NOT even the unleavened bread of affliction was within the means of thousands of Jews in Russia and other eastern European countries. Therefore, relief funds of the Joint Distribution Committee have been drawn up for the purchase of matzos which were distributed among impoverished Jews in these lands.

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JEWRY in Baltimore has just raised \$525,000 for a new building for the Young Men's and Young Women's Hebrew Associations. Aaron Straus, chairman of the drive, led with a pledge of \$50,000.

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FRAU PAULINE GEIRINGER, seventy-five years old, died recently in Vienna of starvation. She saved on her food, in order to leave as much as possible for charity. She inhabited a famous castle that once belonged to the royal house. Her vast fortune of four millions of crowns (about \$4,000,000) was equally divided between the Jew-

ish and Gentile hospitals and orphan asylums of the city.

Here was Philanthropomania indeed!

Arts



ISRAEL ZANGWILL'S latest play, "The Forcing House," was recently given at the Little Theatre in London before the members of the English House of Commons.

It portrays the history of a Balkan State which deposes its king in favor of Bolshevism, and then after a breakdown of the Workers' and Soldiers' Republic, reverts again to monarchy. It is Bolshevism held up for merciless criticism, dissected by sarcastic wit, knocked down by pungent epigrams.

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THE Commission on Public Education of the Republic of the Ukraine has arranged for memorial celebrations to be held at all the state schools on the tenth anniversary of the death of Sholom Aleichem. A complete edition of his works will be issued by the State, and a special Sholom Aleichem room is to be established in the museum in Odessa.

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GERMAN newspapers give prominence to an article, "What I owe to the Jews," by Herbert Eulenberg, well known poet and dramatist. He relates how Walther Rathenau helped him, in his youth with a scholarship, and how other prominent Jews had assisted him in his early struggles. Intellectually, too, he says, he received much assistance from Jewish authors and publishers.

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DR. EMIL COHEN, a Rabbi of Berlin, Germany, has been extraordinarily successful as a dramatist. His recent work "Die Jager Gottes" (God's Huntsmen) was produced at the Theatre in Frankfurt-on-Main, and another, "Mirabeau," in Bochum.

It is said that Max Reinhardt, after producing them in Berlin, will bring them to New York next winter.

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SAMUEL YELLIN, a master ironworker of Philadelphia, Pa., has been awarded the Edward Bok Prize for work done that was adjudged as serving the best interests of his city.

Many of the famous gates of America, including those of the Harkness Memorial at Yale University, and of the Federal Reserve Bank in Philadelphia, were constructed under his direction. Mr. Yellin is thirty-nine years old. He came from Russia to America twenty years ago.

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THE establishment of a Jewish Museum of Art and Science in New York City is the goal of the Campaign Committee recently formed. A sum of one hundred thousand dollars will be required.

Foreign News



A BRIGHT spot on the map of Central Europe is the Republic of Czechoslovakia. President Masaryk served his apprenticeship as a leader of men back in the days of the Hilsner Blood Libel Affair in 1898. He was the only Christian member in the Austrian Parliament who defended the Jews against calumny, and he did it vigorously with pen and tongue.

His understudy is Dr. Benes, the present Foreign Secretary of the Republic. "There is no Jewish question in Czechoslovakia," he declared in a recent interview.

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THE vexing question whether Jewish Nationalism implies a double political allegiance has been answered in the following way by Professor Albert Einstein: "There is no contrast between being a Jew and being a German. It is a question of being upright or without a character. He who remains faithful to his race and tradition also keeps faith with his country."

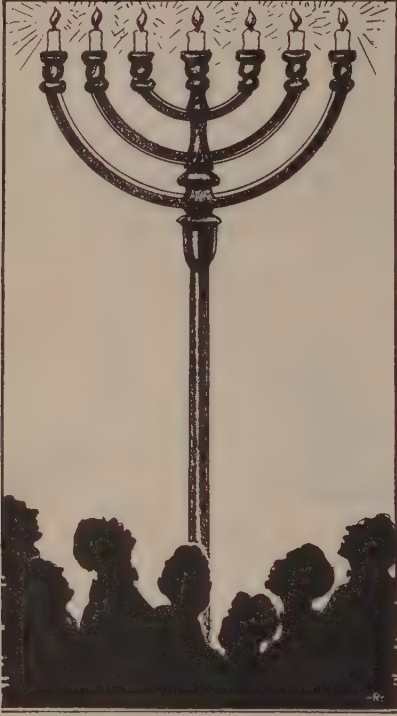
He concludes with a wish that Jewish intellectuals may continue to find a home in Germany, and to love the country and the people of which they form a part.

He once had written in the diary of a Zionist: "Do not let hatred and scorn embitter your life. For the sake of Lessing, go on forgiving."

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A SPECIAL Jewish Department at the Ministry of Foreign Affairs has been formed by the French government. It will be directed by M. Canet, chief of the Department for Religious Affairs.

News of the Lodges



MAX KROLOFF of Sioux City, Ia., was first and Jacob Finkelstein of Lincoln, Neb., was second in the oratorical contest of the Aleph Zadik Aleph Fraternity in Lincoln. Aleph Zadik Aleph is the junior B'nai B'rith.

Kroloff, who won third place in the national oratorical contest in Washington last year, took as his subject "The Contribution of the Jew to the Civilization of America."

"Though the history of the Jew records a struggle for the highest of ideals, and though he left an enviable record of service to humanity, it remains for us to take not glory from these accomplishments, but rather inspiration," he said. "Let us then, filled with the spirit of the glorious past, attack vigorously the problems of the present, that we may in turn hand down unimpaired the heritage that is ours. This shall be our greatest contribution to the civilization of America."

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B'nai B'rith Neighborhood Lodges

A NEW thing in B'nai B'rith is the neighborhood lodge, a product of Chicago which now has a chain of neighborhood lodges through the efforts of Gottfried D. Bernstein, a member of the executive committee of District No. 6.

"**A NIGHT of Jewish Art**" was presented recently by the Cleveland Lodge. The program included a one-act play "His Children," by Israel Goldberg and played by the Temple Theater Guild; a program of music by the Cleveland Jewish Singing Society and "Semita," a piano composition written and played by David Lieber.

HIRAM D. FRANKEL, Secretary of District Grand Lodge No. 6 reports the installation of two new lodges; one in Alton and one in Collinsville. He also reports the establishment of a Central Illinois B'nai B'rith Council.

AB'NAI B'RITH Community Center in Detroit Michigan, which was erected at a cost of about \$125,000, will be dedicated on May 2, 1926.

A TESTIMONIAL dinner was tendered Brother Bertram Aufesser, President District Grand Lodge No. 1, by Gideon Lodge No. 140, Albany, N. Y. Boris D. Bogen, Secretary of the Constitution Grand Lodge and the entire Central Committee of District No. 1 were present.

NEW CASTLE Lodge No. 609 celebrated its 20th anniversary on Sunday, March 28, 1926. The princi-

pal speaker at the banquet was Rabbi Isidore Rosenthal. The affair was honored by the presence of both Brother Leon B. Stein, President of District Grand Lodge No. 3, and Brother I. W. Jacobs, Second Vice-President of District No. 3.

MR. A. B. WEIL, Secretary of Jacksonville Lodge No. 800, was presented with a handsome watch with proper inscription in appreciation of his seven years of service. During his incumbency the Lodge has grown from a membership of twenty-six to two hundred and thirty-two.

DISTRICT GRAND LODGE No. 2 will convene in Kansas City, May 29th, 1926.

THE CONVENTION of District Grand Lodge No. 6, will be held in Milwaukee, July 4th, 1926.

In Which We Apologize

WE were just 495 members short in our recent report of the number who attended the annual installation meeting of Oakland, Cal., Lodge No. 252. Thru inadvertence it was made to appear that five attended; of course, we meant 500 which is 70 percent of the membership of Oakland Lodge.



TORONTO LODGE has appointed itself patron of the 69th Toronto Company of Girl Guides and recently presented the company with a flag. The presentation was made by Brother Charles Hartman of New York, member of the Executive Committee of the Constitution Grand Lodge, and the flag

was accepted in behalf of the Guides by their captain, Lillian C. Smith.

Participating in the ceremony were the Brothers in the picture who, besides Brother Hartman, are Isidore Markus, President of Toronto Lodge; Saul Kaufman, past President; Bert-ram Aufesser of Albany and Rabbi Isserman.

The Jew in Soviet Russia

An Account of How He Has Fared Culturally and Economically in the New Order

By Z. Wendroff

THERE are today in Russia about 550 Jewish Intermediate Schools with over 100,000 Jewish children in attendance¹; there exist eight Jewish Pedagogical Seminaries; there are special Jewish departments devoted to pedagogy in the Second Government University of Moscow, the University of Minsk, and the Pedagogical Institute of Odessa. There is a Jewish department in the Western University, Moscow. In Leningrad they established a special Jewish Labor Faculty. There are Jewish departments in the museums, the libraries, and the reading-rooms. There are two Jewish government theatres, and one, The Habimah, where performances are given in Hebrew only.

Furthermore, the cultural field of Jewish interest is expected to grow and expand. In only one, the current year, the capacity of the Jewish schools grew by over 30,000 pupils.

In the political field the Jews gained complete equality. There are now in existence 39 Jewish town Soviets (25 in Ukraina, and 14 in White Russia); 19 Jewish village-Soviets and over 20 courts². The Jews are represented in the National Soviets, and in the affairs of the State and the City.

The Paradox of the Revolution

A completely different picture is presented by the Jewish economic situation in Soviet Russia. Here the Revolution played a grim joke; on the one hand it offered the Jews complete political and cultural freedom; and on the other—complete economic ruin. Such is the paradox of the Revolution.

The Revolution offered the peasant, land; and the workmen, the promise of benefits to be reaped in the near future from the economic development. The Jews, however, like the entire class of small merchants and traders, suffered complete economic ruin.

Here, certainly, one must distinguish between the Jews of Central Russia, who suffered less from war and revolution, and the Jews of the Ukraine and White Russia, who suffered more. There is also a difference between the Jewish situation, economically, in the large cities and that prevalent in the small town and village.

The Smile of the NEP

The NEP (New Economic Policy), seemingly friendly toward the Jewish merchant class at first, turned its back

on them. The absence of credit, limitation of wares, abnormal taxation, the extreme fines until recently in effect, combined with the competition from the government and co-operative stores, not only swallowed the early profits of the NEP, but also consumed the remnants of former wealth.

Even before the inauguration of the NEP the small traders and merchants were reduced to poverty, together with the town and city "Luftmenschen"—



She Cries at Funerals—Professional Mourner.

the agents, representatives, salesmen, and the like element. The retail merchants, grain, lumber, and raw-hide dealers, almost exclusively Jews before the revolution, suffered a similar plight, and along with them all those who were dependent upon their prosperity—drivers, hotel-keepers, Clerks, etc.

And not much better, so far, was the condition of the Jewish artisan in the

small town; the farmer's limited buying power, the competition with rural artisans, in addition to local problems, barely give the Jewish artisan in the small town the opportunity to survive hunger, but certainly not enough to live.

Economic Conditions in the Jewish Small Town

The Jewish small town, as it is now, contains a few privately owned stores with few wares and with fewer customers, and the rest of the population consists of artisans engaged in repairing the peasants' old clothes and furniture; laborers who walk from village to village in search of any sort of labor for almost any remuneration offered; gardeners, teamsters, a great number of "Luftmenschen" who do not know where their next meal will come from; one or two money lenders whose "banking capital" does not exceed 150 to 200 rubles; two or three wholesalers whose turnover per year rarely reaches 5,000 rubles; and a great number of "Americans"—people living on the mercy of American relatives who have not forgotten them in their time of need.

Such was, and generally still is, the economic condition of the Jewish small town.

"Thirty per cent of the population, among them former merchants of the first degree, are now starving; the remainder, with a few exceptions, live in abject poverty"—so reported a special investigation committee recently at work in the villages and towns in the Province Podolsk.

The Soviet employees, receiving 25 to 30 rubles a month, consider themselves enviably lucky. They have, at least, a piece of bread.

As compared with previous years, conditions, of late, have changed for the better. The entire change affecting private retail merchants, the reduction of taxation, and the exemption from taxation in some cases, the right to employ help and apprentices, and other privileges and changes introduced, relieved the strangled Jewish population of the towns. Merchants, artisans, and

¹The percentage of children attending schools where everything is taught in Jewish: 18 per cent in Ukraina; 40 per cent in White Russia; 8 per cent in Central Russia; the remainder of Jewish children between the ages 8-15 attend the general schools.

²At the present day the number of Jewish Soviets and Jewish Courts is increasing steadily.



Tailor unable to Keep up with Fashion.

storekeepers now live more easily. But one cannot conclude that the merchant's problem has been solved. To the contrary, judging from statistics gathered by Gosplana (Higher Government Agency Organizing Economic Conditions in the Republic) private capital in circulation decreased from 41 per cent in 1923-1924, to 24 per cent in 1925-1926. Thus, it is obvious, that the private merchant has no possible future in Soviet Russia.

One glance at the figures issued by the Revenue Office, which rather than minimize, exaggerate conditions, show the profits of the small merchant. The average business of merchants of the first order appears as 1,200 to 1,500 rubles per annum, with a net profit of 8 to 10 rubles per month. Merchants of the second order average 2,700 rubles per annum, netting a profit of about 30 rubles per month, out of which they have to pay 90 rubles a year personal taxation, as well as interest on money borrowed. The average income of the artisan had increased in the last year to about 30 to 35 rubles per month against 20 rubles in previous years. The rest of the population leads a miserable life of want and need.

Several of a great number of statistical records would better illustrate conditions in the small towns. Recent reports from twenty towns in Ukraina,

taken during the period from the 15th to 20th of January, 1926, show that 4,603 families registered their desire to leave the town and take up farming. Four hundred and sixteen of these families (9 per cent) had no means whatsoever to help them migrate to the soil; 2,240 families (48 per cent) possessed 10 rubles each; 19 families had about 50 rubles each; 185 families had 100 rubles; 1,120 families (24 per cent) had 150 rubles each; 177 families had 300 rubles each; 2 families had 400 rubles each; 22 families had 500 rubles each; only 1 family had over 500 rubles.

The majority of families, 57 per cent, (we cannot possibly consider ten rubles per family as any aid towards their reestablishment on the soil), has almost nothing with which to settle on the farm. Of the remainder, only one-half can gather about 200 rubles, this amount including not only money but also household possessions.

The above figures speak eloquently of the great poverty that rules the town population!

And here arises another difficulty: the Agrojoint and other similar organizations, stipulate that Jews desiring to settle on the land must meet all travelling expenses involved, and must pledge themselves to establish their farms on a collective and not an individual basis.

And yet some Jews who have the great wealth of 1,500 to 2,000 rubles, wherewith they could "do wonders" in town, are nevertheless ready to drop all such "fortunes" and enter upon the hardships of farming.

The general registration of Jews desiring to settle on the land is also witness to the fact that trade prosperity is unexpected. It must be observed that at the present day the number of those who have registered their desire to leave the town and settle on the land is already two and a half times as great as the existing agricultural organization expects to place during the coming year. And, it must be observed, a



Water Carrier—Earns 40 Rubles a Month.

great number of those registered are from such cities at Kiev and Odessa where conditions are better than in the small towns.

In going through the records of those desiring to settle on the land we find in Brezovke, near Odessa, 127 families registered; in the small town, Baar, Mogilev-Podolsk, over 300 families; in Radansk, out of 70 families 29 registered, 75 per cent of these being tradesmen and storekeepers, and the rest, artisans; in Homel, 700 families registered, of which 400 are artisans. In some little towns the entire Jewish population registered its desire to settle on the land.

What Is To Be Done?

There is but one solution to this situation—the Jewish masses must engage in productive labor. The outlet is two-fold—the Jewish masses can enter the proletarian trades and they can settle on the land to engage in farming. Both of these are gradually being tried out now.



Successful Harvest 1925 in Colony Chaklai Crimea

Reviving the Soil of Palestine

What an Unbiased and Expert Observer Saw on a Tour of Agricultural Palestine

By Elwood Mead

AGRICULTURE must be the economic foundation of the new Palestine. The cultivated field must be the background for the commercial and industrial city. It will differ from the old because science will have a greater place, but climate and soil are as full of possibilities now as when the writers of the world spread the fame of its agricultural opulence.



Elwood Mead

Much of this stony hill and sandy coast land will in time be a national asset. Nearly all the rough hills can be afforested. Carob, olive and fig trees will grow among the rocks. Eucalyptus and pine forests will crown the slopes. Encouraging beginnings have been made with plantings on the sand dunes. The swamp lands are destined to be the richest and most prized lands of all when they have been reclaimed by drainage and irrigation.

Jewish agricultural settlement has been the economic salvation of Palestine. When the Great War ended, the country was in a terrible condition. The warring armies had killed and driven off the live stock, cut down the trees for fuel and left behind an inert impoverished people with no money to purchase a new stock of tools or restore their fields.

Since then, miracles have been wrought by Jewish contributions from all over the world. Land has been bought, houses built, cows imported from Syria and mule teams purchased from the disbanding armies. This money put new life into the discouraged settlers in the old Jewish settlements at Zichron-Jacob, Chederah, Rosh-Pinah and the small colonies near Tiberias. Money spent for land helped the Arab; money spent for tools, livestock and buildings, put new blood into the trade of towns.

Before the war Prof. Aaron Aaronson had done wonderful things in agricultural research and the introduction of better methods of cultivation. The

war destroyed his experiment station but a new one has been established by the Keren Hayesod where, with unflagging zeal, Prof. Wilansky and his associates are answering the questions of beginners, of what crops to grow and how to grow them.

Enough has already been accomplished to make traveling through the open country interesting. The old Palestine is a succession of Arab villages which are groups of windowless mud huts without bush or shade to soften the glaring sunlight and heat of midsummer. There are a few cactus fences; shepherds wandering over the hills, leading their little flocks of sheep or goats; women carrying goatskin bags of water for house-



hold purposes from distant wells; all this furnishes a picture of life as the Arab has lived it for a thousand years. The little grain fields in the narrow valleys are being plowed by the Arab with a crooked stick as in the time of Boaz. On the threshing floors, grain is being trampled out by the feet of farm animals as it was when Abraham pitched his tent on the hillsides of Samaria. Camels and donkeys follow lonesome trails over the hills to reach the outside world. When the caravans take to the fine highways built as war measures and being improved by the Mandate government, they find themselves bedeviled by motor cars going forty miles an hour.

The road and the cars are, in places,

the only modern things to be seen. Then, around a bend in the highway, one comes on farms and houses and livestock that might be a part of a new settlement in the United States, Australia, or South Africa. This new and modern development is always Jewish. Some of the settlers and a considerable number of the leaders of these colonies have lived in America, and the largest part of the money for this reconstructive work comes from American Jews, through the Jewish National Fund and the Keren Hayesod. Jewish colonies at Nahalal, Balfouria, Nuris, Benjaminia and other places, have water for household use piped from limestone springs. The plans of homes and of the layout of fields surrounding villages are the work of experts. Instead of the daylight glare of the Arabic village street, there are ornamental trees for shade, eucalyptus groves for timber, and orchards and vineyards for fruit. Stone barns for dairy herds protect the stock from Bedouin raiders. People working in the fields have good tools and are beginning to cultivate with the science and skill of the best agricultural districts elsewhere.

Here are two civilizations—the Arab and the Jewish—living in amity but in their methods and ideas more than ten centuries apart.

Before the war no comprehensive plans for rural community development or intense cultivation could be made. The opposition of the Turkish Government made all that was done tentative. After the war there was a period of uncertainty and lack of direction until the Jewish status was decided by the League of Nations. After the English mandate had begun to operate other conditions delayed the study of methods and policies best calculated to create a solvent community. There was great pressure for action that would rescue the Jewish people from their sufferings in countries where they were being persecuted. The quickest means of doing this was to place them on the land without any inquiry as to their capital, experience, or fitness for farm life. Many of those who came to Palestine to escape intolerable conditions had been town dwellers. They

were intelligent and independent, but had too little understanding of the demands of farm life, and were therefore somewhat difficult to manage. In order to adjust them to their new environment without conflict, the experiment was tried of having settlements operated under the direction of members elected by the group of workmen. It was a situation not unlike that of the impractical Pilgrim Fathers when they landed on the bleak Massachusetts coast at Plymouth. They were the finest possible human material, so far as character and ideals were concerned, but they had far more interest in their Church and town meetings than in knowing how and when to plant corn and milk cows. The Pilgrim Fathers almost starved before this was realized. Only a rigid insistence on their learning the details will make some Jewish idealists successful farmers.

The most difficult part of the creation of a homeland is its agriculture. The best part of this will come through irrigation, and this requires work to utilize the waters of the Jordan and to develop the underground supplies which come from rains falling on the sloping strata of the Judean hills. The extent and location of these supplies need to be determined, and the escape of water through underground channels to the sea, cut off. Doing this is a task of the geologist and the engineer. Underground supplies are indicated in the marshes of the Valley of the Kishon River and along the Mediterranean coast. Draining these marshes will put an end to malaria and provide water for the intense culture by irrigation, of high-priced crops. It will mean that the valleys of Esdralon and Jezreel will again be the granaries they once were when Beisan was a great city.

The engineering and exploration work needed in Palestine is of the same character as that being carried on in America or Australia. The rewards of development and of expert cultivation will be as great as they now are in California and in the valley of the Murray. It is the same kind of soil and the same climate, and has the demonstrated ability to grow the same high-priced products.

In my report to the Zionist Executive in London I stressed the importance of buying land in the valleys, and especially where irrigation was possible, and it has been a source of great satisfaction to learn of the large purchases recently made around the Bay of Haifa. I believe the Kishon Valley is to be in the future a great highway of commerce and to become a densely peopled and prosperous agricultural

district. I believe that the city of Haifa will be one of the important commercial ports along the eastern Mediterranean. I believe also that it is destined to have all the attractions, and more historic interest than those lovely cities that now dot the shores of the Mediterranean along the coast of France and Italy.

It does not require one's memory of the past to make the view from the top of Mount Carmel inspiring, but that view gains immeasurably in interest and significance when the eye falls on the newly planned modern addition to Haifa, the splendid technical school that has been established, the modern flour mill, and the farms and gardens already established under the inspiration of the Zionist movement.

I hear occasionally an expression of sympathy for the Arab, who, in popular opinion is being disinherited by the Jewish homeland movement. Thus far, nothing of the kind has occurred. The land being developed by the Jews was either wholly unused, as was the case with all of the marshes that have been drained, or so badly used that the slight loss to the Arab has been counteracted by his gain in learning from his Jewish neighbors of better ways of farming and living, and the protection that it is giving him from many of the exactions and injustices that he has suffered during the last thousand years. He has not been displaced by present development. He will not be displaced by much that is contemplated, because he has neither the desire, the capital, the engineering or constructive ability needed to do what must be done to bring out the latent possibilities of this land and to create a healthy and satisfactory life.

The Jewish pioneers have planted the civilization of the twentieth century beside that of the tenth. I doubt if the poor oppressed fellahin in the Valley of Jezreel had ever seen a modern plow or properly turned furrow before he watched his Jewish neighbors working on their farms at Balfouria



A Farmerette in Palestine

and Nahalal. The contrast between their windowless mud huts and the cow stables of the Jewish settlements must make them feel dimly that their neglected or badly tilled fields and their meagre lives have languished too long in this historic land. I saw an Arab having his donkey shod by a Jewish blacksmith at Nahalal. He watched water piped from a hillside spring flowing from a tap, and must have contrasted that with the goatskin bag in which his wife carried their daily household supply.

There is much of Palestine, especially of the Judean hills, that has no agricultural value. It has some pastoral value and doubtless there will always remain an Arabic population with its flocks of sheep and goats, with its little olive orchards and dry-farmed grain fields, which will produce far more abundantly and with less effort than in the past because these people are beginning to use good tools and good seed and better methods of planting the tillage. But there is need of constructive work that will hide the scars of ten centuries of devastation and re-forest the barren Judean hills. The means for doing this are far better than they were fifty years ago. The plantings made by the Zionist settlements, of the drought-resisting trees brought from Australia show how luxuriantly they grow, how valuable a product timber can be. These already give some indication of the great change which forestry is destined to



Just Like California

bring both in protecting the fertility that remains and creating new sources of wealth in the future.

Forestry is a public question. It should be mainly the work of the Mandate Government. What the Jews are doing and what the Mandate Government has done in a small way on Mount Carmel is valuable because it shows its possibilities, but the urgent need is to buy fertile farm land before values become prohibitive and to enlist the interest and thought not only of the Jew but of the Gentile in working out what is needed to create a settled, ordered, contented rural life on the farms.

Going back to my own boyhood on a farm and the pride and satisfaction which we felt in its appearance and in the ability to grow good crops and to have good stock, leads me to regard the organization of the colonies of Nahalal and Benjaminia as best adapted to Palestine's future, but I am not unmindful of the growth of co-operation, and hence welcome rather than oppose the experiment being made in Palestine of the establishment, side by side, of individual and co-operative communities. It may be that the latter has a contribution to social well-being in which the whole world in time will share.

Admirable work is being done by the Jewish settlers in the training of young men and women at the agricultural schools for boys and the farm school for girls at Nahalal. No better preparation for capable, contented wives or worthy competent mothers could be devised than is open to the healthy, attractive looking girls I saw transplanting trees and garden cuttings, caring for bees and looking after the housework of the school cottages at this

ern Persia near Aden. The wives were eager to show me the interiors of their new houses and I was both surprised and delighted with what I saw. They were all spotlessly clean. Nearly all had some decorative effects made with their needles. Their gardens were free of weeds and their vegetables made a good showing. These Yemenite Jews are good farm workers.

The success of the German settlement at Mount Carmel has been so marked as to show the great value of farm knowledge and skill. I was delighted to meet at Benjaminia a group of young men who had gone through an apprenticeship in farm work in California and are known at Benjaminia as the California colony. Many of these young men had been students of mine at the University of California. The more of this type who are in the ranks of the pioneers the easier it will be to make these farms solvent, paying enterprises. The admirable experiment station and excellent agricultural college are helping to lay the foundation for future success, as is the technical school at Haifa.

Much of the land which the colonists seek to acquire is now held by Syrian non-residents and is farmed by Arab tenants. Buying this land is a slow process, not because the owner is unwilling to sell, but because he always enjoys bargaining and likes to prolong the argument. Every real estate transaction, slow as it is, is reviewed by the Government after the parties have agreed. No land purchase is approved until all doubtful questions are settled. The Government makes this review because the majority of the people are Arabic in race and Mohammedan in religion and it desires to avert any trace of religious antagonisms which the too

school. It is timely, useful and sensible in its conception and in the manner in which the idea is being put into effect, and could be copied with profit by other countries, particularly America.

I saw in the farm laborers' homes near Petach-Tikvah fine families who will some day be farm owners. Most of these families had come from south-

rapid permanent establishment of Jewish communities might arouse. And in some cases government intervention delays the transfer of title for months.

Every increase in the area of land acquired adds, however, to the power of the movement and lessens political opposition to Zionist development. The Government aims to be just but it has to consider Mohammedan and Gentile opinions. It has been careful not to go beyond giving general regard to the rights of all and in some critical decisions has certainly not favored the Zionists.

My brief visit to Palestine was filled with intense interest. I hope that an opportunity will come to repeat it, and to see the progress being made and study again the methods and impulses that are restoring to this ancient land its material and ethical greatness.

Communications

TO the Editor :

We want to tell you how fully we appreciate the B'NAI B'RITH MAGAZINE. It stands out among American Jewish publications in its subject matter and beauty of style.

William R. Blumenthal,
Executive Secretary,
The Jewish Community Center,
Omaha, Neb.

TO the Editor :

I have read with considerable interest an article in the February issue of your magazine relative to David Emanuel, the sixth governor of Georgia.

I know that for some time the claim has been made that David Emanuel was a Jew, and I have likewise been aware of the fact that this claim has been denied. . . . Personally, I think the claim is probably correct as to his parentage, but from all I could gather, he neither claimed to be a Jew, nor did he affiliate with them. The name would indicate that he was.

I talked with Judge H. H. D. Twiggs, a member of the Savannah bar, since deceased, who was a descendent of Governor Emanuel, and he told me that there was a tradition in his family that they were of Jewish origin.

Edmund H. Abrahams,
Savannah, Ga.

TO the Editor :

I desire to express my joy in reading your latest publication.

D. L. Goldman,
Huntington, W. Va.

The Menorah Movement

By Henry Hurwitz

IT IS a pleasure to tell something about the Intercollegiate Menorah Association, by this means, to my fellow B'nai B'rith members. Many brethren indeed know about the Menorah at first hand, through co-operation with Menorah Societies in their local communities. Various Lodges and Districts have also co-operated with the Intercollegiate Menorah as a whole. Our common symbol of the Menorah is something more than a coincidence, for in ideals and aspirations the B'nai B'rith and the Menorah Association are close together.



Henry Hurwitz

most Jewish cultural review in the English language. Not only is it the medium of scholarly work and the non-partisan forum for utterly free, as well as authoritative discussion of all Jewish questions, but the Journal has encouraged and brought out scores of younger Jewish writers and artists, thus giving them desired recognition and at the same time enriching our Jewish intellectual and aesthetic life in America. May I be permitted here to express the hope that in conjunction with the other leading Jewish periodical, the B'NAI B'RITH MAGAZINE, our B'nai B'rith members throughout the country may be enabled, to secure the benefit of The Menorah Journal also without additional tax on the individual members?

In 1917 was formed the Menorah Educational Conference, consisting of college and university professors and instructors, for the purpose of bringing our faculty men throughout the country into close relations with our work of promoting the study of Jewish culture and ideals among the students, not only through the Menorah Societies and study circles, but in the regular courses of the universities as well. In this faculty organization, under the leadership of Professor Nathan Isaacs, of Harvard, we have a remarkably fine authoritative body for stimulating and directing our educational activities.

In 1922 was held the first session of the Menorah Summer School. This school has attracted during the summer weeks in New York, a considerable number of first-class students from all parts of the country, from as far West as the Coast. Courses in Jewish history, literature, religion, law and modern Jewish life, have been given by authorities in these fields, and the students have not only profited immensely for themselves but have been fitted to lead Menorah study circles at their universities. In this connection I am sure all B'nai B'rith members will be pleased to know that a couple of years ago the student who attended the Menorah Summer School on the scholarship granted by my own B. B. Lodge in New York City, Israel Treiman—was appointed Rhodes Scholar to Oxford.

Realizing the need of proper educational literature for our students in all the colleges and universities, the Intercollegiate Menorah Association has begun the publication of both syllabi

and pamphlets. Three of each have so far appeared and are being used extensively, not only in the Menorah and Hillel study groups, but in regular university courses as well. For example, the Menorah syllabus on "Jewish Factors in Western Civilization" is the basis of a regular course given in Columbia University, a course, by the way, established largely through the stimulus of the Intercollegiate Menorah Association. The latest pamphlet issued by the I. M. A. is "The Truth About the Pharisees", by the distinguished Christian theologian and tal-mudist, R. Travers Herford, an excellent exposition worthy of being put in the hands, not only of our students, but of Gentiles as well as Jews in the community at large. Needless to say, we provide our syllabi and pamphlets gratis to the students and teachers in Hillel Foundations as well as Menorah Societies; Dr. Moses Jung, who I believe uses them in his Hillel courses, can testify to their usefulness for our common purpose of instruction.

Most recently we have established the Menorah Lecture Bureau, in order to extend the services of our distinguished scholars, writers, and artists to the community at large. This Bureau is not in any sense a commercial undertaking, the honoraria charged to the groups in the community (but not charged to our groups in the universities) being only sufficient to grant modest rewards to the lecturers plus the expenses involved. We should be happy to have B'nai B'rith Lodges in all Districts take advantage of this Menorah service.

The readers of this paper do not have to be told the extraordinary importance of all this work of Jewish education and inspiration. It is affecting our whole present and future as Jews in America.

I understand our B'nai B'rith Order does not contemplate the extension of the Hillel Foundations to more than ten or twelve Universities, at any rate within the next four or five years. Meanwhile, I respectfully suggest closer and closer co-operation with the Menorah at all colleges and universities throughout the country and in the community at large, as a means of promoting effectively the ideals we hold in common, not to speak of the added influence and prestige that would thereby accrue to our B'nai B'rith Order itself.

Within the last several years, through the establishment of the B'nai B'rith Hillel Foundations at three State universities, the Menorah has come together with the B'nai B'rith in even closer working union. I should like to take this opportunity to express my warm appreciation of the thoughtfulness and skill with which the leader of the Foundations, Rabbi Benjamin M. Frankel, went about the necessary task of coordinating the Foundations with the Menorah Societies. Rabbi Frankel very courteously came to me to tell me of his plans before putting them into execution, in order to make sure that they would not interfere with the Menorah but, on the contrary, would co-operate with Menorah. So far as the Menorah was concerned, we felt that the Hillel project was an interesting and promising experiment in student welfare and education work, which need not conflict with Menorah work but rather, indeed, stimulate it.

The Menorah was the pioneer Jewish organization in our colleges and universities for the promotion of self-respect, self-knowledge, self-expression among our students, and today the Menorah remains the most widespread and pervasive, stretching from Coast to Coast and from Canada to Texas. The first Menorah Society was formed at Harvard University in 1906, and the Intercollegiate Menorah Association was organized in 1913.

In 1915 the Association established The Menorah Journal, a bi-monthly, which today is universally recognized by Jew and Gentile alike as the fore-

Choice Silver

A Sketch of Jewish Life in an Hungarian Village

By E. D. Goitein

THE artist is yet to be born who with easel and paints and with deep Jewish feeling will go from village to village in Central Europe and put on canvas his impressions of the "holy congregations" that are dotted about Germany and Hungary, Austria and Czecho-Slovakia. The writer is yet to be born who will tell with sympathy and understanding the tale of the lives lived by members of these "kehilloth kedoshoth." They are too small, too insignificant, too ordinary. Their life is too commonplace. At first sight they are indeed of no significance to the artist, of no appeal to the writer. But on deeper reflection one begins to grasp some of their beauty, some of their grandeur. And, what is of greater importance, one sees that here is preserved with the throb of life the existence of a medieval Jewish community. Over their heads centuries come and go, wars and famines, communists and white terrorists—but they remain, smaller and poorer perhaps, but otherwise unchanged. No historian has yet written of them. Only in the Great Book kept by the Recording Angel is their name to be found and an account of their good deeds and of their bad deeds carefully preserved.

One such "kehillah kedosha" I shall here attempt to describe. Some four hours from Budapest the train stops at the tiny station of Sokhal-Högyecz. Sokhal is a village with two or three streets and surrounded with large cornfields. The station is so small that there is no one even to collect the tickets and one leaves the station unmolested. On the window one sees the Hungarian anthem:

"I believe in one God,
I believe in the Fatherland,
I believe in Eternal Truth,
I believe in Hungary Irredenta."

Outside the station stands an old dilapidated car which carries four passengers to Högyecz itself. It is Högyecz which is the subject of this pen-picture.

To the right of the road from Sokhal stands a sacred well. Thither come the sick and the lame. They drink of the holy waters and return cured. Nay more, barren women come and drink and pray to the Virgin and to the Saint whose relics are laid in the chapel near the well. They, too, return in time; they are blessed with offspring. Yet the waters of the well cure the good and the wicked alike and at times an unbelieving Jewess will go secretly from Högyecz, there to drink of the "accursed" waters. And if, as a result she have a child, it will be a weakling and will die young. If it does not die but lives to manhood, it will become a sinner and an anti-Semite, an enemy



Högyecz—In the Evening

By Ribak

of its people, a traitor to its God. So say the Jews of Högyecz. About four miles from the station is Högyecz, a townlet (miestechko) with a church and a synagogue, a hotel and a war-memorial. For the rest it has one-story houses, a few small shops and one street separated from another by hills and fields. It appears to have no police. It has no public conveyance, save for the automobile already referred to. It has no lights in the streets; no gas and no electricity indoors.

The Jewish community must have found its way to this God-forsaken spot about the time of the French Revolution. The earliest graves in "The House of Life" are dated at the end of

the eighteenth and the beginning of the nineteenth centuries. The Rabbis of the Kehillah all lie buried here. The first Rabbi who died about a century ago lies next to his son, also the Rabbi of the Kehillah. A little further away lies the grandson, the third Rabbi. He it was who was responsible for a very charming little Hebrew song which has never been printed. It is based on the mystical interpretation of the Song of Songs. The music composed by the author is very pleasing and students of Hebrew music might find it of some interest. The fourth Rabbi, the present incumbent, is a great grandson of the first Rabbi. Thus, for four generations the same family has held the spiritual chieftainship of the holy community.

I went to the house of the Rabbi and there I found a little Jewish girl, an Hungarian peasant and a Jewish woman with a wig standing in the doorway. They each held in their hands the "véshet" of a fowl and they had come to inquire whether the bird was "kosher." Before many minutes the Rabbi arrived. He is a tall thin man, with a wonderfully spiritual face. His deep set eyes and his high forehead give one the impression of a saint, or a dreamer. He does not appear to be of this world. He wears

side curls and long straggling beard. His long coat reaches down to his ankles. Without a word the little girl handed to him the "véshet." He too said nothing. He took it, blew it out, examined it and re-examined it very carefully. Then he said, "Kosher." Nothing more. The little girl ran off in high glee, she broke up the "véshet" and gave it to the chickens, who were waiting expectantly in the yard. They seemed to know that a "Shilah" (a ritual question) meant food for them.

To the non-Jewish peasant he said nothing. He tore off a small piece of paper and wrote the word "kosher" upon it. He could not tell her. Might she not forget what he had said, or deliberately tell her mistress the oppo-

site? When the necessary instructions were over I was invited into the Rabbi's library. It was a small, low room, surrounded with shelves of books: Talmud, Mishna, Responsa unending, and legal decisions filled every bit of space. No profane literature and more remarkable—no Zohar. For, said the Rabbi modestly, he had not reached that state of holiness when one might enter the garden of mystical speculation. It so happened that I arrived in Högyez on the day before the new moon and I soon discovered that the Rabbi was fasting. Apparently every month on "Yom Kippur Kotan," (that is to say, "the little Day of Atonement,") he goes without his food. At mid-day there was a "Yom Kippur Kotan" service. I went to the Synagogue—in the court behind the Rabbi's house—and there I was amazed to find some thirty or forty people gathered, crying and beating their breasts as if it were the great White Fast itself. The wealthy Jews of the place and the poor Jews were all there, having either closed their businesses or left them in charge of their wives and daughters. For well over an hour they confessed their sins. They cried aloud, one louder than the other, without waiting for the lead of the ferocious-looking chazan. The reader, it may be added, did not stand on the belmar but next to the Ark, for it is right with King David to say, "From the depths have I called unto Thee." The synagogue has no artistic pretensions. The Ark has two little columns and between the columns stand the two tablets of stone supported by comic-opera lions. The artist who was responsible for the lions was a humorist. Before the service was over most of the members had left.

Later in the day the Rabbi showed me his library. To my great surprise I found among his books a 15th century Maimonides. It is dated 1492, the year of the discovery of America and the Jewish expulsion from Spain. This is a most rare book and I wondered how

it had come from Italy to Högyez. It was a long story. A Jewish peddler, who sold kosher wine, had wandered from Hungary to Italy. There he had found some Hebrew books, whether in a synagogue or at a bookseller's, I do not know. Thinking it was a "hillal hashem" to leave them, and thinking also, no doubt, that he might make a little profit out of them, he bought them and brought them back to his birth-

died, having done nothing but decide questions of the ritual cleanliness of fowls. I was soon to learn that this was not so. The first Rabbi of Högyez had actually published in three volumes a learned work on the Talmud which was printed in Prague. A second pirated edition has also appeared. The work he called "Choice Silver!"

A great character in the Jewish community is the man who has read Don Quixote. That is not his sole peculiarity. He is a bachelor. Such a thing as to remain unmarried after twenty is unheard of in Högyez. "When a man is eighteen he must marry," says the Mishna, and marry he does. But here is a bachelor who reads Goethe and Shakespeare, Don Quixote and Spinoza. When you meet him—as you surely must—he will tell you all the good points of Don Quixote, he will discuss the nature of Spinoza's substance, he will compare Faust with Hamlet. His business? It would be difficult to say. He has traveled with wine, he has bought and sold furs, he has speculated in foreign exchange. And—to add to the irony of the situation—he is something of a *shadchan*. Everyone, Jew and Gentile, nods to him in the street. Everyone knows him, everyone likes him—and he reads Don Quixote! Every morning he is in Synagogue and he prays out of a prayer book half as large as himself.

Jewish life, however, finds its best expression on Saturday. The Jew-

ish shops are closed, for Jewish public opinion is still strong enough to make it unpleasant for the Sabbath-breaker. Everyone changes his clothes and wears his Sunday best. At table on Friday evening, the very naive and pretty table—songs are sung with tunes that are, I believe, unique. Saturday morning service starts at the cruelly early hour of six. The reader is any one who cares to read. There is, of course, no choir. It would be unnecessary. The stentorian voices of the congregation are sufficient for the responses. From



The Rabbi

By Ribak

place. Naturally he took them to the Rabbi. The Rabbi purchased them and they have remained with the family "even unto this day." The Maimonides was heavily censored, particularly in the tract "Aboda Zara." The learned censor had put his pen through the word "Zara" (heathen) every time it appeared. It is doubtful whether the censor could have known much Hebrew.

One would have thought that, living cut off from the world in this little village, the Rabbis would have lived and

time to time one hears snatches of conversation between the prayers, for the Demon of Decorum has not yet corrupted the primitive manners of Högyecz. Early service over, one returns home to hear Kiddush and to eat cheese-cakes. Real shabbos cheese-cakes! That brings me to the Jewish woman of Högyecz, for it is her prerogative to make cheese-cakes.

The Jewish woman is by no means emancipated. I do not suggest that her position is any the worse for that. I merely state the fact. She is distinctly inferior to man, both in his estimation and in her own. Her place is in the kitchen and in the nursery. The food and the children are her spheres of activity. Even in the kitchen she is not emancipated. She must cook the very foods that her ancestors have cooked before her. On Saturday sauerkraut and chalet. There would be no peace in the house if these two delicacies were neglected; every Saturday throughout the year they must appear. Further, she must not be well versed in Hebrew. She must be able to read so that she may pray, but she need not, nay, must not, know the meaning of her prayers. When she marries—and her choice of a mate is not her own—she must shave her hair and wear either a hideous wig (if she be very pious) or a beautiful Viennese one (if she be not over-righteous). She works hard and uncomplainingly. Her mental horizon is not too broad. Her beliefs are primitive in the extreme. She might be living in the fourteenth century, perhaps the tenth. And—lucky woman—untroubled by the events of the last few centuries, she leads a peaceful Jewish life, till in the fullness of years and weighted down with the rewards of innumerable mitzvah, her body lies quietly in the "House of Life" and her soul partakes of the "meat of Leviathan" in a more blissful Paradise.

To return to the Sabbath day. When I had eaten the cheese-cakes, my host said that it was our duty to "talk a little Torah." So we discussed the Sedrah, raising mountains of difficulties and then levelling them down with the dynamite of reason and homiletics. Meanwhile one of the sons of the house—a bright little fellow of eight—had crept into the room and listened. When

we had smoothed the whole field and the last difficulty had gone, Yechezkel asked me in Hungarian, which I do not understand, whether I would hear what he had learned during the week. So he brought me a copy of Deuteronomy. Then he rattled out a translation, more rapidly than intelligently, of some verses of the Sedrah. First a Hebrew word, then a German word, then another Hebrew word, then a German. I listened a little puzzled, a little horrified. At length it was over. I patted him on the back and told him it was good—very good. I said to my host:

"He seems to understand what he learns."

"Not a word," said he.

"What do you mean?" I asked, "He said every word correctly."

"That may be. But he does not un-



Yom Kippur Kotan

derstand a word of German. He knows Hungarian—nothing else."

Then the whole story came out. The teacher is a very pious man. A reformer once said that the Jews of Hungary should use Hungarian in preference to Yiddish, ergo, those children who learn in Hungarian are "reform Jews" and the teacher refuses to be responsible for so great a profanation of God's name. Therefore he teaches in German and the unfortunate children learn the meaning of an unknown language in the words of another unknown. And why not procure another teacher? There are no other teachers in Högyecz.

When we had finished speaking Torah and examined the various members of the family, we returned to synagogue to hear the reading of the Law and Musaph. It were well to describe the Service but it would need a pen more skilled than mine to undertake

the task. Suffice it to say that every "mitzvah" was sold. The beadle with a pole in his hand on which was written "1000", walked round the building as if pursued by some angry beings. Then a member of the congregation nodded and the 1000 became 2000, then 3000 and so on until the hammer fell at, say, 6000. That meant that a member of the congregation was willing to pay 6000 kronen (about 10 cents) to buy a mitzvah for his friend. Then the friend would be called to the reading of the Law—a matter of a very few minutes—and this would be followed by a lengthy "mi-sh'barach" in which a large number of people would receive the special consideration of a long-suffering Deity. The reading from the Prophets is, again, a most hasty affair. There is little or no chanting and the reader makes no attempt to bring out the meaning of the prophet's words.

The service over, one returns home to a sumptuous meal including the inevitable Curcuruz (corn) and then follow more table songs. We of the West have dropped these songs and we have lost thereby a priceless spiritual treasure. With singing and discussion of religious subjects—one may not talk profane matters on the holiday—the afternoon is well worn away. Then follows the siesta. Visitors too pay calls on the Saturday and talk of this and that.

By Ribak

"Are they all very religious in Palestine?" an old deaf man asked me, when we had begun to talk of Eretz Israel.

"Not all," I said.

"Then why do not the believers blow up the wicked ones and kill them?"

"That would never do," I said.

He shook his head. "It was because of our sins we were sent into Golus, and now what is the use of returning and sinning again. . . . Hashem Yisborach (God) will drive us out again. . . Vi! Vi!"

I could not reply.

Towards evening as we waited for three stars to appear so that we might accompany Queen Sabbath on her way from us, there came a Yeshivah-bocchar (student). He was a young man, yet he had a beard. In his eyes it was evil to shave. He had spent all his years of study in understanding the Pentateuch and the Talmud, especially

the Talmud. Nothing else in life matters. He knows nothing—he wants to know nothing—of the world's literature. The sea of the Talmud is too deep. One must spend one's whole life in bringing up its pearls to the surface. Study and still more study. That is all. He will not be able to fight the battle of life. He will cast his burden on the Lord. God will receive it. It is difficult at first to believe that he is sincere. Can there really be anyone in the twentieth century who accepts not alone the divine inspiration of every word of the Bible, but also every word of the Talmud, every little piece of Aggudah (homily)? Yet our Yeshivah bochar is sincere. He believes. How can he not believe? I said in jest, "Hungarian is a difficult language. Even Joseph could not have learned it over night, for you must know that the angel Gabriel taught, according to Jewish legend, the righteous Joseph seventy languages in one night."

"Joseph might have learned it" he said simply. "If he was able to learn the others."

"Possibly," I said and smiled.

"Do you not believe?" he asked and a troubled expression overcast his brow.

"Do you?" I replied, startled.

"Certainly, with Gabriel as his teacher—why should he not learn seventy languages?"

Such things are possible in Högyecz.

The 14 Points Against Alien Registration



Emanuel Celler

ESPIONAGE graft and home violation were described as the fruits that will come from the bill to register aliens, in a speech before the House of Representatives by Emanuel Celler, Congressman from New York. He said in part:

"Most of the bills introduced to register aliens provide for a compulsory yearly registration of aliens upon the payment of a fee of \$5 or more, under penalty or fine of \$25 for each year's failure to register, together with the extreme penalty of deportation in suitable cases.

"I am opposed to such a yearly registration for the following reasons:

"First. Any such bill would bear the characteristics of Prussianism in its meanest form. A real police espionage system is embodied therein. The alien would be under constant surveillance; otherwise how could the Government tell whether the 7,000,000 aliens had registered? They would be stopped on the street. Their homes would be invaded. A vast army of inspectors would be necessary to check up on so many persons. They would make life miserable for the alien. There would be fertile fields for oppression and graft.

"Second. Such a law would be a violation of the spirit of the Constitution. It violates because of its discriminatory nature, Article XIV, section 1, of the United States Constitution, which guarantees equal protection under the law of all persons, citizens and non-citizens.

"Third. This bill does violence to every treaty solemnly entered into with foreign powers. Since such a treaty is, by the Constitution, the supreme law of the land, the proposed measure ought to be, if, indeed, it is not, unconstitutional.

"Fourth. It would increase bureaucracy. It would be provocative of ill will among over 7,000,000 aliens. The alien resents being tagged and set aside as a class. At the present time only criminals are so treated, and the alien would resent being treated as a criminal.

"Fifth. The Secretary of Labor claims that it would help Americanize

the alien by educating him. I fail to see how mere registration could bring about education. Most of our illiteracy is not among the aliens. It is among our natives. United States census figures of 1920 show that nearly two-thirds of our total American illiteracy is to be found among white and negro native-born inhabitants.

"Sixth. Citizens would be in danger. An inspector could pounce upon anyone and demand that he be given proof of citizenship. One-half of the citizens of the United States today are unable to produce any record of birth.

"Seventh. Registration would not prevent smuggling or bootlegging of aliens. Only proper border control can do that.

"Eighth. Registration would only be an entering wedge for further indignities. Police Commissioner Enright is now demanding that all citizens be fingerprinted.

"Ninth. The American Federation of Labor is on record as being opposed to this measure, as is the International Institute of Young Men's Christian Association, Board of National Missions of the Presbyterian Church, the Foreign-Language Press, Jane Addams, Julia G. Lathrop, Edith Abbott, Louis Marshall, and all liberal-minded men and women.

"Tenth. It is claimed that the said registration of aliens would break up foreign colonization in the big cities. There is less herding in cities of today than ever before. Thirty-three out of forty-four principal cities listed in the 1860 census had more foreign born in 1860 than in 1920.

"Eleventh. Our previous experience with registration of aliens was disastrous. The alien and sedition laws, which provided for registration, caused from twenty to twenty-five thousand French aliens to leave the country thru fear of consequences thereof.

"Twelfth. To let loose a horde of registration inspectors and give them power of penalizing and deporting some seven million inhabitants, would open wide the door to all manner and kinds of graft and chicanery.

"Thirteenth. The entire foreign language press vehemently protests against it.

"Fourteenth. The registration law provides no statute of limitations. Failure to register could be raised 25 years from now, and illegal entry 20 years ago, would be the means of immediate deportation."

NOTICE!



Abraham Strauss

BROTHER

Abraham Strauss, for a number of years a member of Minnesota Lodge No. 157 at Saint Paul, Minnesota, has been missing from his

home for the last eight weeks. He is described as follows:

Height—5 ft. 6 in.

Weight—168 pounds.

Deep scar on forehead.

Rather fleshy.

Hair—Partly bald and grey.

Age—52 years.

Last day seen he wore a grey fedora hat, grey overcoat, brown shoes, and blue serge suit.

Any information concerning this brother should be wired to

Hiram D. Frankel, Secy.

D. G. L. No. 6, I. O. B. B.

Going to America

In which the Shadow of Anti-Semitism follows the Immigrant even to the Presence of the Statue of Liberty

By Boris D. Bogen

MY own personal setting was merely a reflection of the general situation. I saw no chance of a future satisfactory existence in these surroundings.

When our circle began to consider the possibility of immigration as a solution of the Jewish problem, it brought new hope and energy to our activities.

We organized a special committee to study this question and proceeded to write to certain men of whose existence we had learned through their contributions as correspondents to the periodicals we used in compiling our Guide. We drew up a list of questions concerning the economic, social and educational conditions in the country in question, with particular emphasis on the attitude of the government towards immigration and the attitude of the non-Jews and of the old Jewish settlers towards Jewish newcomers, and in each case asked for detailed information on these points.

We were elated when the replies began to come in. One letter from New York looked particularly promising. The letterhead set forth the fact that this gentleman, whom I shall call Worth because that was not his name, in addition to being a correspondent to numerous foreign publications, was a representative of the Metropolitan Life Insurance Company, the editor of a Russian paper published in New York, a teacher of English to foreigners, and the owner of a book concern. Mr. Worth replied to our questionnaire in great detail. He expressed his delight that the Russian Jewish Intelligentsia had at last interested itself in the real and only solution to the Jewish problem. He praised us royally for our initiative in organizing work in this direction. We made haste to strengthen our connection with this evidently important personage and were delighted when he wrote again, and yet again, explaining his own efforts towards regulating immigration

and his joy that now this task would be undertaken on a broad basis.

Then he announced that he was so impressed with our interest that he had made arrangements to come to Russia and was leaving within a few days for a personal conference with us. He arrived some weeks later and we had the opportunity at last to gaze upon a Jew who was a free man. He had been in America for some years and seemed completely American. His democratic manners thrilled and surprised us.



Our Parents Wept Bitterly

"Imagine," said we to one another, "a person of his standing and wealth carries a shoe brush in his suitcase and actually stoops to shine his shoes himself." He seemed to us to embody the very spirit of the freedom and equality of American existence.

Mr. Worth was a veritable mine of ideas. At his suggestion we hastened to gather material on the subject of immigration and to arrange for the establishment of an information bureau which might make special arrangements with the steamship companies and render personal service to prospective immigrants. When the time came for his departure to the United States, Mr. Worth again expressed his pleasure at having joined hands with us. He hoped that some of us ourselves would see our way

clear to come to America and he urged any of us who did so to be sure to call on him upon our arrival.

We plunged into our work with tremendous enthusiasm. The miserable persecutions of the residence laws, the continual recurrence of anti-Jewish declarations on the part of public officials, the shadow of the Pale in the background . . . all these seemed already a bad memory. We dreamed of the Jews as they would be in the New World, where there was freedom for all, where the schools opened wide their doors to all who would enter, where life was secure and hopeful and worth while. It was characteristic, indeed of the broad sweep of our plans, our own personal situation did not enter largely in these dreams.

The idea came to me suddenly, one night. We had not turned in until well towards dawn, and I could not sleep. Phrases and arguments kept repeating themselves in my brain . . . Pioneers . . . Freedom to live . . . Hope and striving . . . Gradually my thoughts veered to our baby, already a developing personality. To what future was I condemning it, to what life of fear and deceit and sorrow?

I could not wait for the dawn. I woke Lisa to tell her my news. We were going to America.

When my friends learned of it, they were dumbfounded. America, of course, was the answer to our problems . . . but how could I do it? How could I leave Russia, upon whose soil I had been born, in whose literature I had grown up, whose language was the mother tongue to me. And how could I expose my wife and little one to the hazards of life in a new and strange land? My relatives, and Lisa's family, were even more at sea, for them America was not a refuge, but merely an escape.

"Who goes to America!" cried they. "Criminals, fugitives from justice, people who evade military service. But a young couple . . . just

beginning to live . . . to run for no reason at all. . . . Insane!"

At last the day of our departure arrived. We stood at the railway station, in the midst of our bundles, and surrounded by our friends and relatives. Our parents wept bitterly . . . standing there, begging us with their eyes to drop this mad adventure . . . this is my last picture of them.

Our friends wrung our hands and showered wishes upon us. We were to be the pathfinders, they told us. By my success or failure in America would they gauge its possibilities as a new home for the tens and thousands who dreamed of it. But beneath these encouraging phrases I could see the heartache with which they saw me go, for who knew if we were ever to see one another again. The last good-byes were said. We had established ourselves in our seats in the train. We were leaning out of the windows, shaking hands again, trying to cheer those whose tears flowed so uncontrolled . . . trying to impress on our memory forever the picture of that little knot of dear ones, the familiar sight of the Moscow roofs and the sweetness and the color of that spring day. Then the train pulled out of the station and we were speeding through pleasant fields, on our way to St. Petersburg.

We went this way to bid good-bye to our old comrades of the circle, who had gone there. Their unaffected sorrow at our departure and their earnest pleas that we give up this hazardous experiment and remain in Russia, at least for the time being, made our hearts ache with the thought of leaving these good friends . . . but we would go on. So again we stood in the station, attended by a little group of friends, and again we leaned far out of the windows as the train pulled out, until the angry order of the conductor bade us draw our heads out of danger and settle back for the long ride to the frontier.

At Libau we sought the protection of a certain official who made a business of smuggling emigrants over the frontier, for my comfortably lined purse could not compensate for my lack of a foreign passport and our documents were stamped for travel to Libau and return. The dignitary who would undertake, for suitable payment, of course, to negotiate our passage to Koenigsburg, was by no means self-effacing. Indeed his existence had become known to us through no less a functionary than the governor of Libau itself; this gentleman, compelled

to learn Russian in order to negotiate his official business in the required language, engaged a relative of one of our comrades as a tutor and had quite casually informed her as to the proper official to approach for the purpose of avoiding frontier difficulties. So we were herded into one of a little string of wagons, piled high with immigrants, their numerous progeny and their unwieldy baggage. All night we sat cramped in the jolting, rickety cart, that turned into a veritable steam bath from the crowded hot bodies; when morning came we were dumped out at Palangen, just this side of the border. But here we left the wardship of the benevolent official, for we had been advised to get in touch with a cousin of young Broutskos who would see to our crossing. And when night came, we were safely across the border, with our baby wailing lustily as if to celebrate our escape from our birthland.

At Koenigsberg we were hustled into a car which I discovered was especially detailed for immigrant transportation. Orders. . . . Regulations. . . . Maledictions. But there were Russians among us, and Poles . . . a new grouping . . . no longer were we discriminated against as Jews, thought I, but as immigrants. Again we belong to a special species of being not exactly human . . . but the prize shall be worth it.

It was near the approach to Berlin that we were hustled from the train with our baggage on our backs, and herded into a large hall where German ladies, with set beaming smiles and a curious well-fed atmosphere about them, led us to long tables at which it was clear, we were to partake of their hospitality. I was considerably nettled; I had money, I had no taste for their charity, and I didn't fancy being plumped down in this uncere- monious fashion. I suppose the anticipation of my freedom was going to my head. However, I realized how useless it would be to try to explain all this in Russian to these very Ger-



We were sitting there, mortified and disgusted

man ladies, so we took the seats assigned to us, and waited for the next move. The hall was a noisy, disorderly place. Thousands of immigrants were crowded into it, seated at the long tables or being lined up to wait their turn. Most of them were poorly dressed, all of them looked tired and nervous and excited. The air was filled with a strange clamor . . . Yiddish in various dialects, I surmised, but I could make out little of any of it. A wizened old lady, with a dirty black wig, crowded in beside my wife; a young woman, with an exceedingly bony infant at her breast, huddled down at my other side. We watched the little group of bustling German ladies and wondered what would happen next.

A gentleman resplendent in frock coat arose at the end of the hall and pronounced a blessing in a curious mixture half Hebrew and half German. Then the workers gave us each a bowl of soup and a piece of bread, and the clatter of spoons and the splash of soup soon drowned the hum of voices. We were sitting there, mortified and disgusted, wishing for the ordeal to be over, when one of the ladies smilingly asked why we did not eat. We were not hungry, I managed, in my halting Yiddish. The lady became furious and proceeded to scold us in very loud and rapid German. "Verdamte Juden," was all I could understand of her long tirade . . . but that was quite enough. We sat dumbfounded and waited for the storm to pass. At last the meal was declared finished, the immigrants streamed from the benches and made for the

trains. I managed to get the attention of one of the numerous volunteer workers with imposing badges, and gladly paid the fee he asked for helping us with our baggage and getting us into the train.

Hamburg . . . a glimpse of tall spars looming by the shore . . . a gang-plank that led into the very bowels of the monstrous vessel . . . and then the narrow cabin, with shelf-like beds, which was to be our home until we reached America.

We shared the low-ceiled cabin with twenty-two other immigrants. The first day out found half of them deathly sick and the other half disgusted and irritable. The bundles and hampers made it almost impossible to stir within that room. I looked upon my fellow-passengers with a strange thrill . . . they, like us, were facing a new life and new freedom; I tried to open conversation with some of them. They looked at me rather distrustfully, then turned to each other and spoke in rapid Yiddish which was completely unintelligible to me. I turned away in disgust. These people were dirty. They smelled frightfully of the herring and other food they had brought with them and which they were in the habit of unwrapping in the cabin. Their way of living, their interests, their language were more foreign to me than those of our Russian oppressors. Could I ever become a real part of these people and share in their way of life?

They apparently were as little pleased with us as we with them. I think they believed my ignorance of their language a mere affectation and they detested me for it. When, after one glance and smell of the rations served for steerage passengers, I hastened to the steward and made arrangements to secure and pay for food from the kitchen in second cabin, they reached the end of their control. When I brought the food down to my wife they fell upon her with curses for eating food not fit for a Jew. I beckoned to one Yankel, a gangling youth who seemed less unfriendly than the others, and whispering, hinted that perhaps my wife was not a Jewess.

"Don't you understand," I said, "she is coming to America to become a Jewess?"

Yankel looked at her blond braid, was convinced, and hastened to champion her cause. He called off the attack. He whispered importantly. The enemy fell away, with pleased expressions, and thereafter treated us

with eager friendliness. They offered Lisa their own herring and potatoes and black bread and with considerable gesticulations attempted to make it clear to her that they welcomed her as one of them.

On the hot crowded deck I tried to mingle with the interesting groups of immigrants of other nationalities, but somehow I always found myself anchored to a little knot of Jews and my acquaintance with the others did not advance beyond the stage of casual salutation. So the days passed, and an expectant feeling began to pervade the passengers.

Land at last! . . . Just a narrow strip of black on the horizon . . . then small ships pushing about in the water . . . then real shore and little boats scurrying about. Officials come down into steerage and line us up for inspection . . . the terrible edict is delivered . . . we cannot land because there is something that looks like cholera.

Suspicion centered upon one young Jew, and it was because of his condition that we were detained in the harbor for two full days, restless and impatient and worried.

"The dirty Jews," complained the German passengers. "They are always the cause of trouble."

I did not remonstrate against their disgusting and unreasonable attitude, but my heart bled when I contemplated that, leaving Russia because of an anti-Semitic tendency, I might find that together with me comes to the new world an element carrying the seeds for the same, if not worse anti-Jewish sentiment, which might develop in the promised land and become a menace as it was in the land from which I fled!

"To whom did you telegraph?" queried Yankel, who had apparently determined to take us under his wing. I did not at first understand, and with a great show of officiousness he explained that they would not let me off unless there was someone to meet me. I retreated to the cabin and discussed our predicament with Lisa; fortunately, she remembered an uncle of hers who lived in New York, located his address which her father had tucked away among her papers, and I hastened to wire him of our arrival.

At last the ship was released and turned towards the river. Then the high gray skyline of the city . . . the great statue looming ahead of us . . . Liberty!

The Witness

*A Report of a Speech by the
President of the Order,
Delivered Before
Chicago Lodges*

"EVERY Jew or Jewess makes his or her mark or his or her stain upon the wonderful unfinished history of the Jew. 'Ye are my witnesses,' saith the Lord.' A witness of some sort every Jew is bound to be.'"

Quoting these words from Lady Magnes, Alfred M. Cohen, president of the Order, presented B'nai B'rith as a witness in behalf of the conscience of the Jew, in an address in Chicago before 700 members of the lodges of that city whose guest he was. By its works, he said, B'nai B'rith has given testimony for the Jew.

It has spoken for the generosity of the Jew thru its orphans' homes and its hospital for tuberculars, thru the instant aid it has given in times of great disaster and its services to orphans of the war. B'nai B'rith has spoken to the press and the stage for justice to the Jew thru its Anti-Defamation League.

It has testified to the Jew's feeling of good will to all men thru its co-operation with the Federal Council of Churches in the cause of Better Understanding.

Thru the Hillel Foundation in universities and colleges it has testified to the yearning of the Jew to hand down undiminished the noble heritage of his faith that was handed down to him by such travail. B'nai B'rith testifies to the brotherhood of man, for it knows no national boundaries in service, and is seen to extend a kinsman's hand to the Jews stranded in Mexico and to join with those working for the relief of the afflicted Jews in Eastern Europe and for the development of Palestine.

Mr. Cohen related the story of the brethren of Joseph who had gone to Shechem to feed their father's flocks.

"Jacob said to Joseph: 'Go, I pray thee, see whether it be well with thy brethren, and well with the flocks.'"

"So Joseph went.

"And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, 'What seekest thou?'"

"And he said: 'I seek my brethren.'"

"Like Joseph, B'nai B'rith seeks its brethren," said Mr. Cohen.

Rabbi Louis Mann of Chicago, a son-in-law of Mr. Cohen, was toastmaster at the dinner.

Is Psychoanalysis a Jewish Movement?

By A. A. Roback

(Continued from March Issue)

I DO not wish to give the impression that Freud was original in every notion on which psychoanalysis is based. On the contrary, Herbart, the German philosopher, had long ago introduced a program of mental mechanics which made use of such terms as "complex," and concepts like repression. The philosophy of the unconscious was adumbrated by Leibniz, and dwelt on by Schopenhauer and more particularly elaborated by Hartmann. Freud himself acknowledges his indebtedness to Breuer, Charcot and Chrobak for suggestions leading to the discovery of the method. Janet too is quite correct in claiming a certain priority over Freud in tracing nervous and mental disturbances to psychological factors. And as for the role of conflict in our everyday life, I have already had occasion to quote in my *Psychology of Character* nearly a whole chapter from Maimonides' *Eight Chapters* (in Ethics) showing how much insight the great Jewish Mediaeval had in the inner struggles of mortal man to gratify the animal in him and yet approximate the divine. We shall have to take it for granted that Freud did not evolve his universal system singlehanded. At the same time it is true that without him, the various ideas and theories bearing on the welfare of *homo sapiens* would have remained disconnected and only of slight service.

Freud was the man who brought the disjointed parts together and animated them into a living structure. Herbart's interpretation of the working of the mind was general—only touching upon the surface facts. Freud's method, whether valid or not, at least attempted to throw light on the inner mechanism; and the X-ray apparatus in this case is the *application of symbolism* in the direction of the *vita sexualis*, or between this sphere and others like the ego complex. What Freud has recognized after he had focussed on the sex urge is the protean form it may take, and the frequency with which one experience points to another without there being any apparent connection between the two. It is this emphasis on the continual transformation of one thing into another, on the constant pointing relationship where one experience means another, which lends the characteristic we call 'dynamic' to

Freud's psychology. Our septuagenarian has thus raised the science from the mechanical level to a dynamic level.

THIS elevation could have been achieved in but one way, *viz.*, through the *interpretation of symbols*; and this faculty, I contend is a pronounced feature of the Jewish mind. The Prophets have made use of a dramatic symbolism in their ecstatic exhortations, and the Talmud is replete with symbolistic interpretation of the Scriptures, while Cabbala is just woven out of mystic symbols. Freud's success, however, does not rest wholly on this quality. There is a further element in his make-up. *He is specific* and applies his principles to life situations. Not that all his applications will bear examination, for the extravagance to which Freud and particularly his disciples are susceptible is quite palpable to a critical mind and I have on more than one occasion indicated the fantastic turns which psychoanalysis frequently takes.* But in spite of the injudicious juggling of words and numbers at times, one feels that Freud knows what he is driving at. He does not hide behind a barrage of words; he comes to the point, often taking a circuitous route as demanded by the method he originated, but his meaning is never ambiguous. His clearness has undoubtedly won him many adherents; and the reason why Jung has so few supporters among the Jews is most likely the fact that they are repelled by his vagueness and abstractness. I have elsewhere called Jung a neo-Platonist; and therein lies the distinction between him and the Freudians. While psychoanalysis, on the whole, contains a mystical tendency it is possible to discern two types of this tendency. The one inclines to *realism* and the *concrete*; the other is colored by the *abstract* and harks to the *far-off* and unseen. Freud has brought his message home to the Jewish physicians because they, like him, are concerned with the concrete. They can manipulate the same method as Freud and obtain similar results.

JUNG'S findings may be taken ambivalently, and although his researches are undeniably brilliant, and in a way, original, they do not compel conviction because his conclusions do not emanate from one well consol-

idated system. His facts are not coordinated, and his applications to specific cases certainly not so evident as are Freud's. Perhaps Jung would explain my own reaction by his archetype theory, that is to say, being myself a Jew, I cannot because of my cast of mind appreciate his system; and therefore find myself more drawn to Freud's doctrine. Such an explanation would of course be in perfect accord with the whole thesis set forth in the last few paragraphs.

Adler and Stekel, although forming two left wings of the movement, possess the same quality of concreteness as Freud, speculative as they prove to be in their symbolistic analyses. With all the aloofness between the master and his former Jewish disciples, he is still closer to them than he is to Jung, which should not seem remarkable in the light of our lengthy discussion.

Freud Says Psychoanalytic Theory is Jewish.

ONLY recently the master himself is reported to have delivered himself of an important utterance in which he ascribed his theory to his Jewish antecedents.

In the recently published Almanac of the International Psychoanalytic Association, Freud has given expression to his feelings in this matter in an unmistakable manner. Recounting the various objections which have been raised against his doctrines, he includes the following reflection in the article, "How I square myself with my Opponents":

"My personality as a Jew who never concealed my Jewish origin is largely to blame for the antipathy which the psychoanalytic theory has universally provoked. Although this objection has not been publicly stated, it is unfortunately true that the fact of my Jewishness has not remained without its effect. And perhaps it is not fortuitous that a Jew was the first advocate of psychoanalysis. In order to discover and disseminate new theories, one must be able to bear up with isolation and opposition. Such a lot the Jews are more familiar with

*In Yiddish the word "Pshetlach" would serve as a good equivalent for the divagations and wholly uncritical quibblings to be encountered in much of the Freudian literature. Were it not for space restrictions I should offer several illustrations of this foible.

than others." (Not having seen this article I have translated the passage from a Yiddish newspaper report transmitted through the Jewish Telegraphic Agency.)

The arch-psychoanalyst has, it seems, only superficially analyzed the situation. Had he taken the pains to delve into the core of the issue, he would certainly have come to some conclusion similar to the one expressed in this essay, but unfortunately his review is subjective and negative. His feelings have taken predominance over his cool reflective faculty, with the result that he develops a persecution complex. Now it may be perfectly true that a Jewish scientist will encounter greater opposition to his theories than a non-Jew, but that fact does not enlighten us one bit as regards the Jewish element in the theories. The circumstances which Freud mentions are in one respect trivial. The appeal is to sympathy, and the explanation rests on the mutual ill-will of races. But surely this does not account for the Jewish inauguration of and dominance in psychoanalysis. Not every isolated person is likely to originate this method, and there have been many exiled, oppressed and isolated people who have not so much as approached this field.

THIS attitude of Freud's leads us back to a stormy incident which is related by Wittels as having taken place in Nuremberg in 1910, at the time of the second Psychoanalytic Congress. Jung had been singled out for the presidency of the Psychoanalytic Movement to the discomfiture of the Viennese disciples, who felt that they were being slighted, especially as Jung was suspected of having harbored race prejudice against the Jews.

"On the afternoon of this memorable day, the Viennese analysts had a private meeting in the Grand Hotel at Nuremberg to discuss the outrageous situation. Of a sudden, Freud, who had not been invited to attend, put in an appearance. Never before had I seen him so greatly excited. He said: 'Most of you are Jews, and therefore you are incompetent to win friends for the new teaching. Jews must be content with the modest role of preparing the ground. It is absolutely essential that I should form ties in the world of general science. I am getting on in years, and am weary of being perpetually attacked. We are all in danger.' Seizing his coat by the lapels, he said: 'They won't even leave me a coat to my back. The Swiss will save us—will save me, and all of you as well.'" (Wittels; *Sigmund Freud*.)

IN the light of what had happened—and Wittels's book on Freud did not fall into my hands till after I had completed the diagnosis above—the (persecution) race complex of Freud appears in unmistakable form. What an overwhelming tragedy there is contained in this exciting episode, when we reflect on the issue. A Jew comes upon a great discovery. Other Jews are imbued with his doctrines. They become his disciples, but in order for the gospel to spread, a Gentile disciple must be made the apostle. Perhaps Freud was right in his calculations, and perhaps the Jewish supporters did not possess the qualities of leadership which Jung was credited with; perhaps too the individualistic traits of the Jewish followers did render them incompetent to make proselytes among the cultured, but as it turned out the Swiss was less apt to play the part of a savior than any one of the Viennese Jews; and other things equal, one might ask *whether a scientist is justified in catering to a prejudiced world in order to propagate his theory*. Sincerity and inopportunism I conceive of as the *sine qua non* of science, its very motive, and rather than speed up the progress of an idea artificially, it were much better to place dignity above the time factor. Of course there are few historical figures so distinguished as Spinoza, who was content to grind his lenses day in and day out in the knowledge that his system of truth would some day be published and stir the philosophical world. But therein lies Spinoza's superiority; and Freud's uneasiness complex in this direction does after all betoken a slight inferiority feeling. What Freud lacks above all with regard to the question is an understanding of racial psychology. The great analyst stumbles when it is a matter of analyzing the relationship between Jew and non-Jew, and he comes to a conclusion at which we must shrug our shoulders: The Jew is a psychoanalyst because he is persecuted.

HOW much more scientific, and certainly more in keeping with the principles of analysis, it would be to attempt a *comparison and demarcation* on the lines of racial differences of conception, as dimly suggested by Jung and elaborated here.

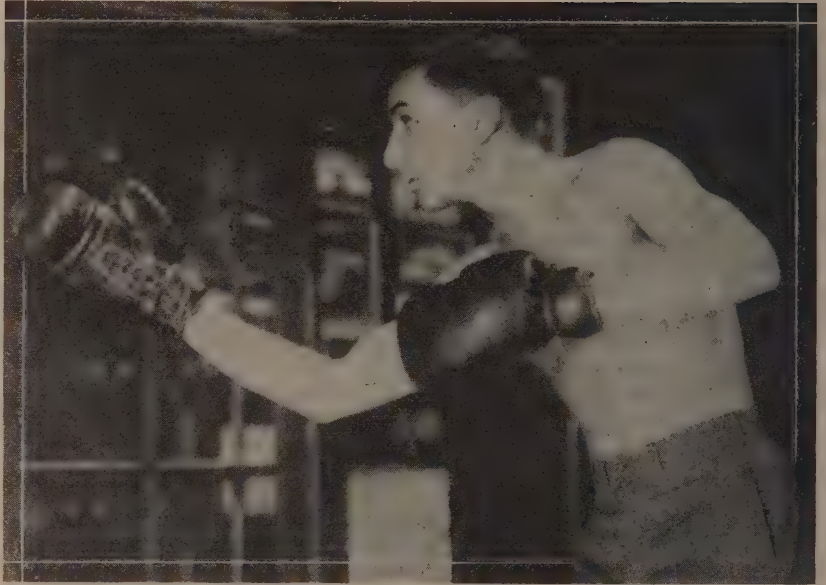
Freud is, as has been previously stated, a determinist in his psychology, that is to say, the most inconsequential happening must be explained as having been determined through some motive, complex, or wish unknown to the experiencer. But the weak link in Freud's system is that he does not car-

ry his determinism back far enough. An experience in the past is made the cause of a present shock or incident. Accordingly it is in keeping with his tenet to try to explain the Jewish foundations of psychoanalysis on the strength of the experiences of the Jews among the nations, but the connection is decidedly vague. If determinism is to help us solve the problem, as it naturally should, it must be applied in a thorough going way so as to explain not only the phenomenon at issue, but also the experiences of the Jews which are alleged to have paved the way for the elaboration and the acceptance of the psychoanalytic doctrine. In other words, the isolation and persecution of the Jews is in itself something which must be accounted for, and therefore cannot be invoked to illuminate another obscure point.

FOR this reason, I am disposed to look for the actual causes of the Jewish birth and nursing of psychoanalysis in the *peculiar make-up of the Jew who is analytical in a psychological sense, and who is constantly reflecting on the Why and Wherefore of everything*, as exemplified by the style of Ecclesiastes; and having satisfied himself as to the answer, he applies it to the present situation in which process he is aided by his flair for symbolism, a field in which the Greeks were markedly deficient. And now we are in a position to understand how the Jews were able to overcome the obstacles in their path. What they did was to *bring the future to bear on the present* (that is really the purposive conception of life) and again, to *make the future real* by applying it to the situation at hand, in other words *actualizing the future instead of dimly anticipating it*. Thus they have bridged the gulf between the present and the future through the medium of symbols, which probably to others would not indicate anything beyond themselves, but which for the great founder of psychoanalysis, like the Prophets' visions, possessed an extra-literal meaning to be discovered in the depths of the subconscious, and inspired him to realize that there was something more in heaven and earth than our naturalistic psychology ever dreamt of. The Prophets of old acted out their symbols. Freud has found the symbolic actions ready made. All they needed was interpretation; and it was reserved for a Jew, or rather, Jews, to interpret our vast civilization, beginning with the seemingly inconsequential acts of everyday life, and ending with the great problems emanating out of our sex life and ego urge.

News in Views

¶ The young gentleman on the right is none other than Matthew Silverman, of Brooklyn, and student at Amherst, who beat his schoolmate, John Coolidge, son of the President, in the 135-pound class of the Amherst boxing tourney. He defeated no mean contender, for the President's son packs a wallop, as the saying is.



Photograph by Underwood and Underwood

¶ The lady below is Mrs. Ida Goldberg for whom a cake with 105 candles recently was made, the 105 candles representing the years of her life. Mrs. Goldberg lives at the Aged Hebrews' Home at New Rochelle, N. Y., and is alert to all that goes on about her, bearing her years gracefully. In the happy environment of the Home, Mrs. Goldberg enjoys the fullness of her years.



Photograph by P. and A. Photos



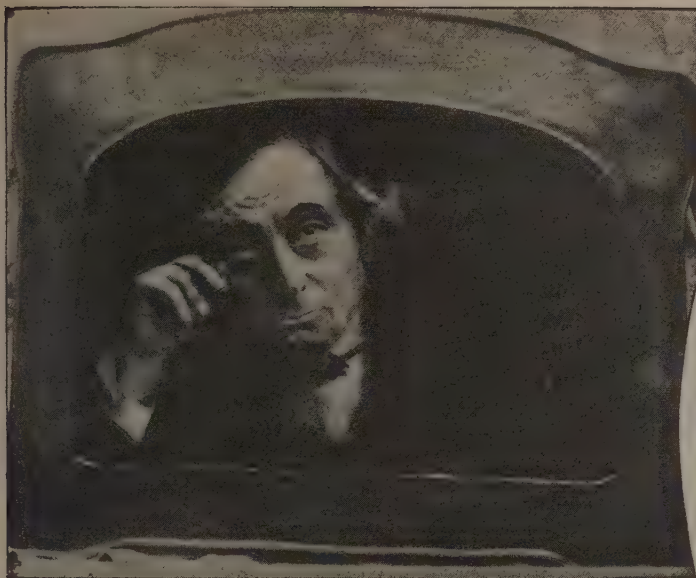
¶ Most of the photographs received from the new Palestine have to do with education. The picture above is one of them. It presents a group of the physics class of the Haifa Technical School where young men and women are preparing for entrance into the Hebrew University where the Department of Physics and Mathematics has been named after Prof. Albert Einstein.

¶ "How I have been blessed!" exclaimed Bath Sheva, the wife of Chatzkel Kardiner, of Berditchev in Russia, when her 60 descendants gathered about her in New York to celebrate the 80th anniversary of her birth.

She beheld a progeny that had done well for America to which they have given a fullness of good citizenship. In turn, America has prospered them. There are 6 children, 24 grandchildren and 30 great-grandchildren.



Photograph by the Jewish Forward



Photograph by Jewish Forward

¶ The author of "Hatikvah" was Naftali Hertz Ymber, Hebrew poet. Above is a likeness of him made by one of the students of Dr. Schatz's Bezalel Art School of Jerusalem, an exhibition of whose work has been displayed in New York



Photograph by the Jewish Forward

¶ To the right is a bust of Judith, also made by one of the students. In the Book of Judith, an Apocryphal work, it is written of her that when the Assyrians were besieging the Jewish city of Bethulia, she bewitched the Assyrian captain, Holofernes, and cut off his head, thus bringing about the deliverance of her people.

¶ To the left is a picture of Nahum Sokolow, Zionist leader and literateur, and his daughter, taken on their recent visit to America. He is one of the pioneers of Zionism. Recently he spoke of himself: "The meaning of the many-sided angles of my life has always been the simple desire to see my people on no lower plane than other nations of the world. It is a simple wish, but a noble one." In one of his speeches in America recently, he said: "You have to imbue the youth with your ideals, with the spirit of Palestine, with the historical traditions of our people."

¶ Below is a picture of the dinner of the Jewish women of Washington, D. C., celebrating the thirtieth anniversary of the founding in Washington of the Council of Jewish Women. The dinner was given in the Jewish Community Center.



Photograph by Underwood and Underwood



David and Jonathan playing chess. They are the sons of Dr. N. I. Leff, medical representative of B'nai B'rith in Mexico City.



Photograph by Underwood and Underwood

In the Public Eye

Justine Wise

FOLLOWING in the footsteps of her father, a great champion of social justice, Miss Justine Wise, daughter of Rabbi Stephen Wise, is seen in the leadership of the mill strikers at Passaic, N. J.

We wrote to her distinguished father for a biographical sketch of his daughter and he answered as follows: "She was born in Portland, Ore., in 1903, and was educated at the Ethical Culture School and Horace Mann School. Was a student at Bryn Mawr, Radcliffe and Columbia, where she got her degree. Worked for some months in the Passaic textile mills in order to learn at first hand the conditions of industry for women. Was one of the heads of the



New Student Movement and has been active in international peace work, spending some time last summer in the first hand study of the International Labor Office at Geneva and is at present engaged in the study of law at Yale University. She is studying law with a view to becoming useful in the field of industrial relations. I have given you quite an impersonal statement about a young lady who is very dear to me."

Dr. William Filderman

DR. WILLIAM FILDERMAN, of Bucharest, Roumania, lawyer, author, philanthropist and leader of the Roumanian Jews, is in America to enlighten American Jews on the plight of their co-religionists in Roumania.



Only 45 years old, he has already made a record of great achievement. He studied for the law in Paris but when he returned to Bucharest he was not admitted to practice because he was not a citizen of his native land. Nine years elapsed before the Parliament of Roumania deigned to grant him the rights of citizenship.

But he was a soldier for Roumania in the war with Bulgaria in 1913 and again in the World War. He was the spokesman for the Jews whenever the government of Roumania attempted legislation discriminating against them. He wrote a book on the truth regarding the Jewish problem that confounded the anti-Semites. At his own expense he attended the Peace Conference at Versailles and labored there for the emancipation of his people and it was through his efforts that they were made citizens of Roumania.

Frederick Brown



FREDERICK BROWN, of New York, takes front rank among the philanthropists of Jewry.

It was he who a few months ago presented a million dollars to the Federation for the Support of Jewish Philanthropic Societies. He set a new standard even for New York, renowned for lavish philanthropy. Now he announces a gift of a lot worth half a million dollars and situated on W. Forty-Seventh St., between Fifth and Sixth avenues, for the construction of a 16-story office building to house the Federation's activities.

Vladimir Jabotinsky

SOLDIER of the Jewish Legion in Palestine in the late war, man of letters, Vladimir Jabotinsky has come to America with a revised program for Zionism. He is of the group calling themselves the Revisionists.



He would reorganize the Keren Hayesod to the end that the Jews of each country would be made responsible for the success of one portion of the Keren Hayesod program.

He would organize a world drive to bring the capital of the Jewish Colonial Trust up to \$10,000,000 and would establish branches of the trust in every Jewish center in the world.

He would establish industry in Palestine, especially a Hebrew book printing industry, and attempt to persuade every Jewish family in the world to spend a fraction of its yearly budget in Palestine.

B'nai B'rith In Mexico

A Picture of the Development of Jewish Community Life in the Southern Republic

By Martin A. Zielonka

IT was at the B'nai B'rith Convention of District Grand Lodge No. 7, held in the city of Dallas, Texas, in April, 1921, that Mexico and its Jewish problems was first presented. The State of Texas borders on Mexico and over that border our co-religionists were coming illegally—not in great numbers, but in numbers sufficiently large to create a problem for the government and for American Jewry. Coming over, not with intent and purpose to evade the laws of the country, but because they had been told by steamship agents that the quickest way to enter the United States was via Mexico. They had only to cross the border and they would be in their promised land. They had crossed other borders and one more crossing meant little to them.

From Dallas, the question was taken by Archibald A. Marx, Vice-President of the Constitution Grand Lodge, to a meeting of the Executive Committee of the Order held in the city of Washington. At that meeting it was decided to ask the writer and Mr. Marx to proceed to Mexico, ascertain the needs and present a solution.

* * *

THE matter was presented to the B'nai B'rith only, after other national Jewish organizations had refused to handle it and if the B'nai B'rith is handling the work today it is only because, as an international organization, it felt the need of immediate action for those stranded and bewildered in a Latin civilization. Moreover, as an American organization it was felt that the best interests of American Jewry demanded action on our part to help suppress this smuggling.

As the result of a visit to Mexico City in June, 1921, it was decided to help those in need. A temporary worker was selected from the immigrants, the local Jewish community was organized and financial assistance was sent. At that time it was a relief question, and nothing more; but a very urgent relief question. The immigrants were well educated, but they were not strong. The hardships endured in Europe, combined with the hardships of a long ocean trip and the strange surroundings in a community



Y. M. H. A. Reading Room

situated more than seven thousand feet above sea level, left them staggered and helpless. So physical relief was the only solution. To keep them alive until they could orientate themselves and make a living was the problem.

* * *

THEN the immigration continued and grew larger. Relief was not enough; something more must be done. But nothing could be done without a worker who knew the language and customs of the country. To find such a man was a problem. At last, J. L. Weinberger, who had lived in Mexico for a quarter of a century and who knew the language and the customs of the country, was induced to take over the work. When he returned to Mexico City, he rented a house. It is a large house, exceptionally well arranged for this work. He selected a Mr. Gamze, one of the immigrants, as his assistant and he is now the assistant manager. Now the question was more than a relief question. Lodgings were opened where the new immigrant might find rest until he had found himself. A kitchen was opened so that he might obtain proper food. Today these are no longer needed because the immigrants can find them at the homes of earlier immigrants.

Then a night school was established so that they might learn the language of the country and also learn its business methods. Then a school for chil-

dren was subventioned so that the children could obtain proper schooling. Then a foreign bureau was opened so that the immigrants might get in touch with their relatives in the United States and in Europe and efforts carried out to unite families. Then an employment bureau was opened and an effort made to place each man at work at the trade for which he was trained and finally a loan fund was created so that those with limited means and no trade or profession might be given an opportunity to earn a livelihood.

The means at our disposal were limited and every dollar had to perform the duty of more than a dollar. The Order did not desire to make a national appeal for funds and so we had to do the best we could. But the most valuable work done was the personal service rendered by the workers. The immigrants knew that we were their friends, they knew that our head worker knew the language and customs of the country and they could always turn to him for advice.

If an immigrant was sick he was treated by our physician or sent to the American hospital; if an immigrant died, arrangements were made with the Sephardic Jews for burial in their Jewish Cemetery. Thus, we tried to touch their lives at all points, but we try to impress upon them one lesson: They have come to Mexico, Mex-



A Ward of the I. O. B. B. Building in Mexico

ico offers them opportunities, they should take advantage of these opportunities and not try to smuggle themselves into the United States. It is not easy to impress this truth upon them, but eventually they see the value of it. In fact, some who lived there more than two years and then were legally admitted into the United States, have returned to Mexico because they realized that their opportunity for advancement was greater in that country. At the same time we have never encouraged immigration to Mexico. Most of the immigrants coming in today are joining relatives who had preceded them. The economic conditions of Mexico are not the best; the government is stable, but it is not yet long enough in power to prove it to some people. Mexico can absorb a hundred thousand or more Jews but they must come in gradually and the earlier immigrants must prepare the way for the newer ones. Opportunities are abundant but it takes capital to seize these opportunities and if the B'nai B'rith can foster the present immigration until it creates opportunities for work it will do a tremendous service. There is no group consciousness among the earlier Jewish settlers. This consciousness must be developed in these immigrants so that in time they may assume a part of the burden now carried by the B'nai B'rith.

* * *

SOME of the immigrants have been successful. They have brought over their relatives. They have formed various organizations such as a congregation, a Talmud Torah, a Y. M. H. A., a Zionist organization and an Agricultural Society. They have also fostered cultural work of various kinds and there is evolving a Jewish community that will, within a generation, take its place among the Jewish centers of the world.

clinic was needed, and the Jews of Mexico City furnished this clinic. This is the beginning of a practical co-operation to meet the problems of the community.

We are only at the beginning of the work. Great things cannot be accomplished in less than five years. But we have made a start. Our work will end when there is a proper group consciousness aroused in the Jewish residents of Mexico City so that they will recognize their obligation and take over all the work. Until that time, we must continue to build upon the foundations we have laid and expand as the needs demand.

Perhaps it might be best to end this paper with quoting from a letter received from a Past President of District Grand Lodge No. 7, Mr. Sol Schoenman of Houston, Texas, who recently spent some time in Mexico City and who wrote, upon his return:

"I want to congratulate you and thank you for the wonderful work of the B'nai B'rith Bureau in Mexico. This is undoubtedly one of the best things the Order has ever done and you and the work will form an important part of the history of the Order. I spent the best part of four days in company with Mr. Weinberger, getting an insight into the present and past accomplishments. Mr. Weinberger is certainly the right man in the right place and carries the right head over the right kind of heart. He was made for the place. The immigrants themselves show this more than any other evidence by their attitude towards him in my presence. His secretary, Mr. Gamze, so far as I was able to judge, is also the right man in his position. If our people are what the world thinks they are—a people who develop commerce—then the Jew in Mexico

More recently we organized a Medical Clinic under the direction of Dr. M. I. Leff. The need was apparent and the delay was caused by our endeavor to find the proper man to take charge of this work. As a result of the work of this clinic it became evident that a dental

will finally evolve into a factor and a developer of that country. Right now, they are having a rather difficult time making a living, but that is true of the general conditions in Mexico."

Kosher Meat Bill

SINCE the last issue of this magazine the House of Representatives of Congress has approved the Dickstein Kosher Meat Bill and the bill now has gone to the United States Senate. An editorial on this bill printed in the March issue of the B'NAI B'RITH MAGAZINE has brought interesting comment from several readers.

Brother S. Newberger of Chicago writes: "Those Jews interested in this bill seek neither government aid in a matter of religion nor special privileges for themselves, but protection against certain scoundrels who, taking advantage of the absence of legislation to the contrary, substitute non-Kosher meat for Kosher, deceiving the unsuspecting housewife and incidentally pocketing the difference between non-Kosher and Kosher meat prices."

It was for the prevention of fraudulence that the Kosher Meat Bill was framed. That such legislation pertains to religious matters does not alter the circumstances.

Brother David Dobbs, Perth Amboy, N. J.: "This bill, if enacted into law, may aid in a matter of religion indirectly, but the bill is directed against fraud and misrepresentation. Our rights as citizens should protect us from this kind of fraud as they protect us from other kinds of fraud."

Brother Abe Shefferman, Washington, D. C.: "There is not the least mention or hint of anything which savors of religion or the intrusion of the religious views or beliefs of the proponent of the bill and its supporters."

"An identical law is in force in the state of New York, which law bears the name of Mr. Dickstein. This law was tested as to its constitutionality and when it reached the Supreme Court of the United States for its decision, it held that the law was constitutional as not in any way violating the provision of the Constitution relating to the establishment of a state religion, but that the law was merely designed to prevent fraud and misrepresentation in the preparation and sale of food-stuffs."

Hannah's Children

By Yossef Gaer—Illustrated by Manuel Rosenberg

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SYNOPSIS

The story relates of the griefs and joys of Hannah, the Jewish mother, whose children have left her and gone into the world. Only Gitele and Moshshel, who are still too young, remain with Hannah, in Yanovke. Purim has passed and Passover is coming, and Hannah took Gitele to Rebe Shloyme's store to buy dress goods. In the midst of their bargaining, everybody rushes to the door to see the mysterious looking stranger who has been noticed prowling about the synagog and of whom the whole town is talking.

THE object of his visit to the synagogues was now clear! And the Rov urged that the scrolls be revised, and if it was found that they had been profaned, a Fast would be called and the Almighty petitioned to banish the unholy spirit from their midst.

The next day the investigation was handed over to the Holy Writers. The report that no tampering could be detected created a panic.

If the Stranger did not mean to profane the Holy Scrolls, then why did he read them in such a mysterious manner? That he did read them past midnight, no one doubted.

And before this tale was forgotten another stirred Yanovke.

This time it was a story easily confirmed: it did not happen past midnight and the witnesses were many in number. On Friday morning, when the manhood of Yanovke cleansed themselves for the Sabbath, the limping Stranger appeared in the bath-house. He paid his fee at the door and entered the large room. But he did not undress. It was reported that he did not even attempt to find a tub for himself. For a moment he stood watching the frightened bathers, then he advanced towards the hot water boiler. He shrugged his shoulders, murmured something—and left. Someone near the boiler said he saw the Stranger drop a powder into the boiler. This was done so quickly, the narrator assured, that a mere twinkling of the eye would have kept him ignorant of the act.

Shmarye Goy, who was there at the time, swore that he had heard the remark made by the Stranger, and that he spoke in Yiddish.

"But why didn't we understand him

if he spoke Yiddish?" the others argued.

"And what did he say?" the more curious pressed.

"All he said was: 'How dirty! How dirty!'"

"No, Shmarye, that doesn't sound right. He said something that you didn't understand—that none of us would understand even if he did speak in Yiddish."

Before the day was over, the distorted tale had convinced a great number that the Stranger had cursed the bath-house where men went weekly,



The Mysterious Stranger

and women monthly, to perform the religious ceremony of bathing.

This new story gave birth to another, that in turn became pregnant and bore twins. And they continued to multiply. Everyone spoke of the Stranger as of a spreading disease. All were convinced that one morning they would wake to find that a great disaster had befallen them. The constant expectation of a great calamity was trying, and many prayed that it might come and soon be over with. They argued; they speculated as to what the Stranger really was and why he was there. Theories were advanced, debated and disproved by citations from the Holy Books.

But nowhere were the discussions so heated and so thorough as in the synagogues. Each day, between the Sunset and Evening Prayers the congregations would gather in a corner and discuss the Stranger. The world news was neglected; the world affairs forgotten. They had their own problem to solve, and each of the congregated felt it his duty to decipher the troubling riddle of Yanovke.

"Stray soul? If he were a stray soul he would have vanished a long time ago. I still maintain that he comes from the Tzar to find out whether there is treason in our midst," Yitzik Rochel's argued.

"But if he were here for that purpose he would have come to our stores and said: 'Jews, I am from the Tzar to find out whether you are loyal subjects. My price is so much and so much.' And we would have paid him as we pay the Uradnik and he would have left. But does he do that? No! Then where is your argument, Reb Yitzik? But I say this: Listen! And listen with both ears that it may enter your heads. I say this: This man is not a detective or employed by the Tzar. But what is he, and who is he, and what does he want here—you ask? I will tell you. You remember the first day he appeared, don't you?"

"Noo—noo?" urged Azriel the Blind.

Leibele Shmate cleared his throat. "Where did he appear first? Near the post-office, didn't he? Then he isn't a stray soul. He is a human being and came for mail. I say he isn't a ghost nor an evil spirit."

"But what is he, and who is he, and what does he want of us?"

"If you will let a man talk, I will tell you. But you must listen with both ears. This is something I thought of for a long time. This man is not like any of us, is he? Then there is something wrong with him. Take for example: If a child is born half man, half fish, as they are in some far away lands . . ."

"We are not here to talk philosophy, Reb Leibele," Shmarye interrupted him. "We have a serious problem to solve and must solve it or it will come to no good. I think the man is a Jew. I heard him speak Yiddish in the bath-house. He is a Jew. Then why not approach him and ask him: 'Uncle, what do you want here?'"

"If he were a Jew he would have come in to say 'Sholom Aleichem,'" Feivel Beir argued, "and I was in the bath-house when he came there and I did not hear him speak Yiddish. He is no more a Jew than I am the Rabbi's wife."

"Such a misfortune! Such a misfortune!"

"Perhaps we have sinned, that the good God punishes us like this!"

"And why else did you suppose He sends us such a plague? For our good deeds? Of course we sinned! Just yesterday I found a page of a prayer-book lying on the floor. Who put it there? Perhaps I? It is for such things that the good God punishes His children."

"When was he seen last?"

"When he came to the bath-house."

"And maybe he is here right, now, but we don't see him!"

Instinctively everyone looked around, and at the suggestion of the possibility that the unholy spirit might be present, a shiver ran down their spines.

"I think it would be best to send a delegation to him."

"He has spoken to no one so far; nobody knows where he lives; nobody knows where to find him. How will you send a delegation to him?"

"But he has been seen entering the Doctor's house. We can find out from the doctor."

"He enters the doctors house, but he is not there. He's not a living being. Firstly, if he weren't a spirit he would have to do something for a living. And secondly, where does he live? You, Shmarye, say that he is a Jew. And maybe you can find him in Yente's Inn? And the third thing is this: If he were a living being like any one of us, he would not go around after midnight amongst the synagogues, or sit by the well near the lake whenever Tyombe the Water Carrier comes there. I tell you that the good God wants to try us. Either we sinned and this stranger is the son of Satan come to punish us; or it is Satan himself come to try us. You remember the story of Job . . ."

"Such a calamity! Such a calamity!"

"But we must do something; we must think of something. What did the Rov say?"

"The Rov said to leave him alone. Not to think of him. If you meet him in the street walk aside that you may not come within four arsheen. And trust the good God. That is what the Rov said."

"But we can't sit like this and do nothing. Something must be done. I suggest that we ask the Rov to arrange a marriage at the Eternal Home. You remember when the plague was raging? Noo—as soon as the wedding ceremony was over not a person in Yanovke took sick."

"And whom will you find to marry on the cemetery?"

"We can easily find someone. Meyerel Fool and Dwoshe the Golem would make a good pair."

"That's a good idea! That's a good idea! I'm sure he'll disappear as soon as the wedding is over."

"And I say that a Burial of the Holy Pages will be more effective. We have so many pages of the bible and prayer-books accumulated, and there isn't a synagogue in Yanovke that hasn't a box full of them. They are lying around everywhere. I'm certain that is why the Creator punishes us. Besides, it's years since we had a Burial of the Holy Names."

"But a Burial of the Holy Names is never as effective as a wedding."

"There, you see, I disagree with you."

The assembled divided into two factions: some arguing that a wedding would be most effective in banishing evil from the community; the others disagreeing. They talked ensemble, each one relating experiences and popular legends, no one listening to what the others had to say. The stranger was utterly forgotten. The point at issue was: Is a wedding ceremony on the cemetery more favored by the Almighty than a formal burial of loose pages from prayer-books and the bible, whereon the Holy Name was mentioned and repeated.

"And didn't Shimon Hatzadik say that the world rests on three things? And what are they? Torah, Work, Philanthropy. Torah first! Which proves that I am right. A Burial of the Holy Names is the best and most effective means of warding off evil."

"And Rabbi Shimon Ben Gamliel said that on three things the world exists: On Truth, on Justice and on Peace. The first is truth! And do you want to tell me, Reb Hazkil, that we know the truth better than our Teachers, their memory to benediction? And our Rabonim have said that a wedding on the cemetery is the best method to ward off the evils of a plague or the devil."

"You know what I will tell you—let us consult the Rov and see who is right."

"There he goes!" whispered someone near the window.

The congregation rushed to the windows to see the gaunt limping figure that dragged itself through the lane, and they carefully observed the stranger's singular attire, the like of which had never been seen in Yanovke. His head was bent low and they could not see his features distinctly. He kept his hands clasped behind his back and walked slowly, as if absorbed in meditation.

"There are sinners in our midst! There are sinners in our midst!"

The Matchmaker

CHAPTER II.

Whenever a matchmaker arranged to come in the evening to talk over prospective husbands for Gitele, Hannah managed to have the children out of the house. And the evening Reb Nochom the Matchmaker called he found her alone. Hannah prepared the samovar and the two seated themselves at the table to discuss matters over their tea.

Reb Nochom was not like the ordinary matchmakers who keep a list of all the marriageable boys and girls in Yanovke and then try to assort them in pairs. Nor did he ordinarily correspond with matchmakers in the little towns nearby in the attempt to bring parties together. Reb Nochom was matchmaker to the rich and respectable only. He even demanded exclusive rights. "If you want the right mate for your child you must rest this matter entirely in my hands," he would argue. "But if you let some uninspired mendicant meddle in this matter, I do not vouch that I can do anything for you." Being a member of a very respectable family, and having an impressive personality, he usually received more attention than any of the other matchmakers in Yanovke. Though people often doubted his divine inspiration in learning the name of the mate as written in the Book of Life, yet they had to admit that none of the matches he brought about ever divorced.

"Hannah, I say that you are a clever woman and should have been born a man. I always argue with people: why have the children around when we talk business? The choosing of a husband or a wife is the business of the parents. After the choice is made, call your children and tell them they are to be engaged. But having them around is very disturbing."

(To be continued)



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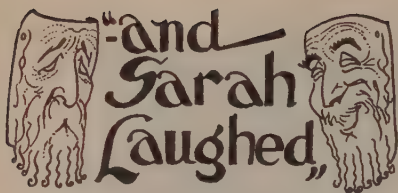
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A True Story From New York

HE sat in the witness box of a city court, a man in the late thirties, spare, slightly stoop-shouldered. His clothes were of no particular size, style or color. Now and then he lifted a grimy hand to the fringe of jet black hair on his bald head. He was a peddler, he said. And his name? To the surprise of the courtroom audience he answered: "Dr. Abraham Cohen."

The Judge grew curious.

"Are you a doctor of medicine?" he asked.

The witness shook his head.

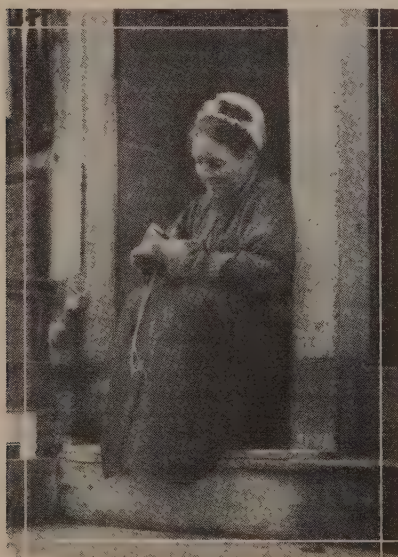
"A doctor of philosophy?"

"No," was the prompt answer.

The Judge tried again: "Perhaps you are a doctor of divinity?" The same reply.

"Then what kind of a doctor are you?" The Judge was growing impatient.

The witness shrugged his shoulders. "I don't know, Mr. Judge. 'T's all in my name." As the Judge looked blank he hurried to explain. "When I came to this country two years ago, the first thing I got from the letter man was a bill. On it I saw my name written out 'Abraham Cohen, dr.' So after that I always signed it that way. Until one day somebody told me in America the 'dr.' comes in front of a name. So I turned it around and from that time I'm Dr. Abraham Cohen."



SARAH still laughs this month, but we are hopeful that next month we will be enabled to relieve this fine old lady.

Our readers have come in numbers to offer aid by suggesting a new title for this page. But the title we want has not yet arrived. We don't know what it is, but when it arrives we shall know it and accept it.

Therefore, we keep the contest open another month. Many of the titles suggested are of Yiddish connotation. We prefer one Jewish in significance but English in language.

For each of the best three suggestions of a title for this page, we will give three books to be chosen from a selected list of contemporary writers.

In addition we invite contributions of Jewish humor from every Ben B'rith to the end that this department may become a perennial fountain of the best of Jewish humor, old and new.

For each of the best five examples of Jewish humor submitted, the B'nai B'rith Magazine will award a Menorah pin each month.

This month pins are awarded to:

Miss Leontine Friedman, 439 W. 123rd st., New York.

Louis Berkowitz, Marquette, Mich.

All communications should be addressed to Editor, B'nai B'rith Magazine, Electric Building, Cincinnati.

Making the Best of It

DURING the tenement house investigation in New York City, the argument against individual bathing facilities in the tenement houses was presented. The immigrants as a rule did not know how to use a bath tub. One of the investigators related the following episode.

A Commissioner inspected a large tenement house. On the top floor lived an Irish family. Invariably, the bath tub was used for the storage of veget-

ables, fruits and other edibles. The floor below was tenanted by a German family. They used the bath tub as a storage for beer. Below them, lived an Italian family. They rented it out as a bed-room to boarders. In the basement lived a Jewish family and they hung a sign on the door "Bathing, five cents."

Important Indorsement

IN one of the circulating libraries in New York City a volume of Shakespeare was returned and the librarian found on the inside cover the following inscription: "Shakespeare was a very great writer." (Signed) Chaim Shmulowitz.

A Polite Guest

AN itinerant shnorrer was entertained by an hospitable patron. He seemed to enjoy eating a plate of noodle soup, and the mistress asked him whether he would like to have another one, to which he assented.

He repeated this performance seven consecutive times.

At last the hostess asked him the same question, "Will you have another plate?"

"To tell you the truth," said the shnorrer, "I would, but I don't like noodles."

Complicated Calculations

"SHOULD I go to the bath house today?" reasoned a perplexed individual. "Today is Thursday and all the Jews are there. It will be a big crowd, but on the other hand, all the Jews know that everybody goes to the bath house on Thursday, so they all go on Wednesday. I had better go on Thursday."

Hard to Fool

A TRAVELING shnorrer met his competitor on the train.

"You say you are going to Minsk," said he, "because you think I will assume that you are going to Pinsk, but in fact you are going to Minsk, so why are you telling a lie?"

Bad Phonetics

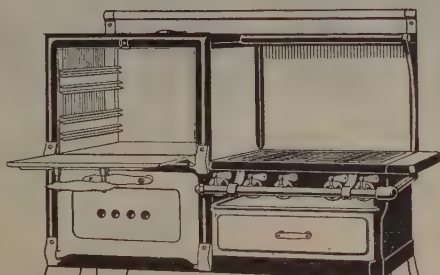
THE teacher asked the children to give a sentence with the word "Ideal." "I deal in old clothing" said the precocious child.

DETROIT JEWEL RANGES

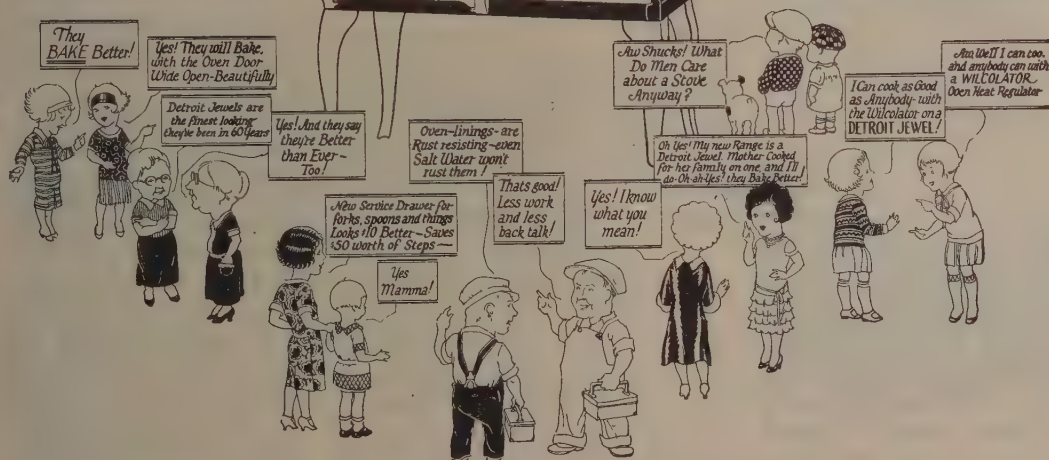
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DISTRICT GRAND LODGE, No. 5

*Officers Elected at the Recent District Grand Lodge Convention,
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Edwin L. Levy
Richmond, Va.
Secretary



Marcus Endel
Jacksonville, Fla.
New Member
General Committee

CONVENTION DISTRICT GRAND LODGE NO. 7

BEAUMONT, Tex. will have a convention the week of April 18 that must give pause to the surviving portion of the Klan that once was so powerful in that neighborhood.

The delegates to the convention will represent a Jewish fraternity. They meet for no benefit of their own. Their discussions concern service to other people. Indeed, some of these people about whom they will concern themselves live in distant places. Most of the work of the convention will have to do with afflicted strangers who are not members of the organization.

It is to be the convention of District Grand Lodge No. 7 which comprises 96 lodges of B'nai B'rith in the states of Alabama, Arkansas, Mississippi, Oklahoma, Tennessee, Texas, Western Florida and Louisiana.

In this district is the Jewish Children's Home and the Touro Infirmary, both in New Orleans; it is this district that embraces the National Leo N. Levi Hospital at Hot Springs, Ark.; it is this district that initiated the fine service that has lifted up the stranded Jews in Mexico and set them on the road to economic and social independence.

The woman governor of Texas, Miriam Ferguson, will welcome the convention to Beaumont. The formal program includes a boat ride on the Beaumont Inland Waterway, cultural advancement exercises in the city auditorium, a ball on the roof garden of Hotel Beaumont, memorial services in

Temple Emanuel, with Cantor Kushel in charge of the musical service, and a banquet.

Rabbi A. B. Rhine is to be orator and Rabbi Harry Etelson will be essayist in the cultural advancement program. Rabbi Martin A. Zielonka of El Paso is president of the district and Myron M. Goldman of New Orleans, secretary.

CONVENTION DISTRICT GRAND LODGE NO. 1

COINCIDENT with a campaign to put New York City on the B'nai B'rith map, there will be held in that city on May 9 a convention of District Grand Lodge No. 1. It will be attended by President Alfred M. Cohen.

While the B'nai B'rith is in flourishing condition throughout the territory of District No. 1, it is felt that New York City itself has not contributed members in numbers to be expected from a city so large.

In consequence Samuel Schmidt of Boston has come to New York to interest the Jewry of that city in the aims and works of B'nai B'rith. He is conducting a campaign of education that will bring to the Jews of the metropolis the splendid story of B'nai B'rith.

It is felt that a city so notable for philanthropic endeavor must quickly come to see the importance of the services of B'nai B'rith which concerns itself with the needs of the afflicted here and abroad.

Bertram M. Aufesser is president of the District and Charles Hartman is the District's representative on the Executive Committee of the Constitution Grand Lodge.

CONVENTION DISTRICT GRAND LODGE NO. 4

THE 63rd annual session of District Grand Lodge No. 4 will convene in the City of Seattle, June 27, 1926. Rabbi Louis Newman of San Francisco is advocating the agency of an Hillel Foundation at the Western University. Rabbi Benjamin Frankel, National Director, has been invited to San Francisco for the purpose of serving the conditions.

B'NAI B'RITH IN SYNAGOGUES

To further the cause of B'nai B'rith, and to demonstrate the unity of the Synagog and B'nai B'rith, David Blumberg, President of Los Angeles Lodge, recently requested the rabbis of all local congregations to observe a certain Friday evening as B'nai B'rith Night. On the appointed night every Rabbi in Los Angeles spoke on the aims and services of B'nai B'rith.

It is to be hoped that Mr. Blumberg thus inaugurated a custom that will be observed once a year in every Jewish congregation everywhere.

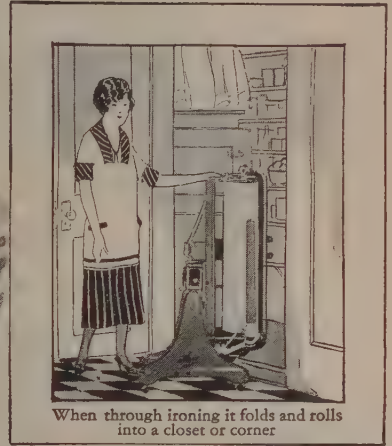
"It is deemed fitting and proper to have such a night," says Past Grand President M. J. Finkelstein, "for the reason that the B'nai B'rith Lodge and the synagogues have worked shoulder to shoulder for the past eighty years for the upbuilding and betterment, not only of our own people, but of humanity.

"The B'nai B'rith, like the Synagog, has always stood for the highest principles of Judaism. Intensely Jewish in its purpose, it has, nevertheless, reached out its hand to its brothers of all other creeds and denominations, and has worked in harmony with all other Jewish groups.

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When through ironing it folds and rolls
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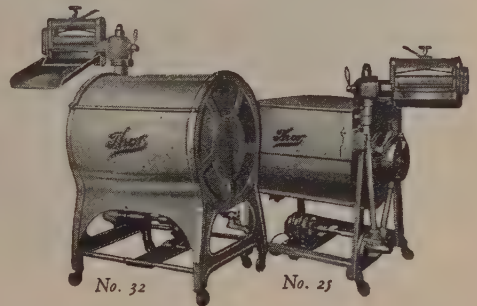
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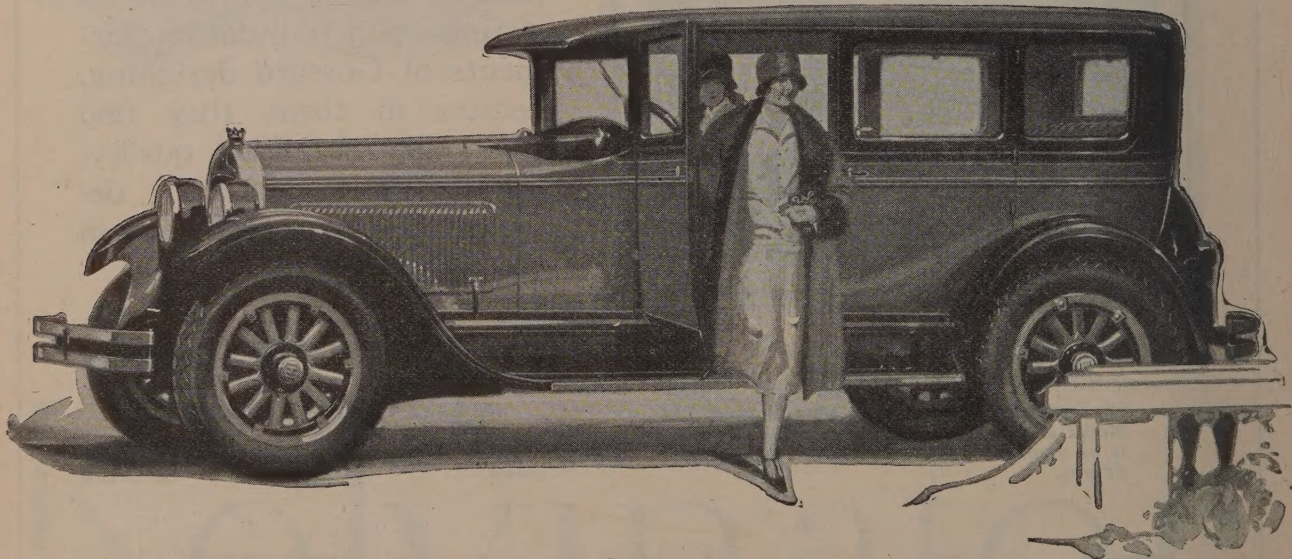
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Simmons stabilizers eliminate sidesway and sagging. Rounded frame cannot tear the bedclothes. 99 deep main spirals are spring-tied at both top and center by 302 lively coils.

Two prominent men were dining at an exclusive club. "I never knew a man to change so in six months," one was overheard to say. "You've dropped years from your appearance, man, and your old energy is back. Sanitarium, golf, or a hunting trip?"

"None of them. Haven't had time," was the reply. "You may laugh, Bill, but I thank my bed." Bill, instead of laughing, was seriously interested. He asked to hear the whole story.

And he heard how the sound sleep that erases fatigue and restores youthful energy is induced by *The Ace* bedspring.

Its main spirals, *spring-tied both top and center*, yield to every body curve, silently and without sagging. No other spring in the world like it for luring muscles to relax, relieving the strain on nerves and brain. Especially when the comfort of the *Beautyrest* super-mattress is added.

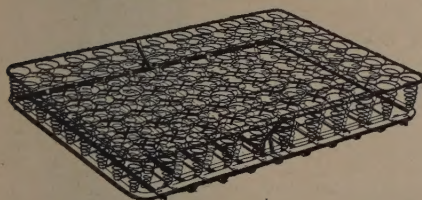
Every man who values his health should be vitally interested in this Simmons sleep equipment. Huge production enables your dealer to sell the *Beautyrest*, in its factory-sealed carton, for only \$39.50*; **\$19⁷⁵*** and *The Ace* at

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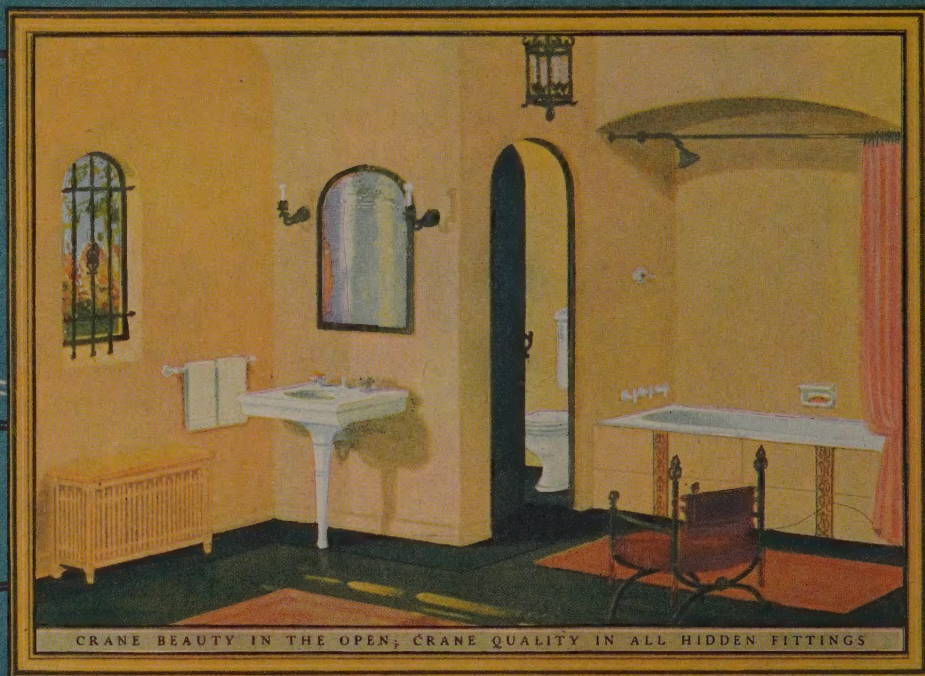


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